B15

A

Checke or reproofe of M. Howlets vntimely shreeching in her Maiesties eares, with an answeare to the reasons alleadged in a discourse therunto annexed, why Catholikes (as they are called) refuse to goe to church:

Wherein (among other things) the Papists traiterous and treacherous doctrine and demeanour towardes our Soueraigne and the State, is somewhat at large vpon occasion vnfolded: their diuelish pretended conscience also examined, and the foundation thereof vndermined. And lastly shewed that it is the duety of all true Christians and subiectes to haunt publike Church assemblies.

2. Cor. 4. 3.

If our Gospel be hid, it is hid to them that are lost, &c.

¶ Imprinted in London, at the three Cranes in the Vintree, by Thomas Dawson, for Toby Smyth. 1581.

T D

The Preface to the Reader.

IT is no maruell, though that Antichriſt the Pope of Rome (ſeeing his kingdome of darkneſſe decay apace in theſe dayes, and fearing the vtter ouerthrowe of it for euer) being rowzed, beſtirre himſelfe as hee doth. He is in high place, & hath of ſome yeres growen too mightie in this world by his owne ambitious pride, and the grace hee hath founde in the eies of great princes and their people: God ſo iuſtly puniſhing mens ingratitude, towardes his maieſtie. This lawleſſe man therefore, of whom I ſpeake, will no doubt leaue no meanes vnattempted, ſo long as hee may, to vpholde this his pompe and eſtate, whiche thing will not in theſe daies be perfourmed without much ado, eſpecially when he cannot bee content to keepe himſelfe within boundes, that is, as a Romane at home in his owne Citie and Countrie, where hee dwelleth, or as a Churche man in Church matters: but will needes roue ouer the worlde, ſitting in *Gods ſeate*, and hauing an Oare in euery mans boate (as they ſay) yea and ruffle, euen among Monarques and great Princes, and that in, and for their kingdomes: giuing the ſame, taking, placing, diſplacing, diſpoſing, &c. at his will and pleaſure.

But playing thus his parte like himſelfe, that is, ſo impudently and Godleſly, in the ſight nowe of all the worlde bewraying himſelfe to bee in deede that man of ſinne that is propheſied of: Gods ſpirit on the other ſide, detecting and reuealing dayly vnto vs, by the cleare light of the Goſpell, the treacherie and ſleightes of *this ſonne of perdition*: ſome, poſſible, may marueil howe hee ſhoulde finde fauour, grace, and good liking, with any that beare but a ſhewe of godlineſſe and honeſtie, ſauing that, wee are ſufficiently admoniſhed afore hande, *that the God of this worlde hath blinded the mindes of them that be-* 2. Theſ. 2. 2. Cor. 4.4.

leeue not, that the light of the glorious Gospell of Christe Iesus, which is the image of God, should not shine vnto them. And againe, *because they that perishe, haue not receiued the*
2. Thes. 2. 10. *loue of the truth that they might be saued, therefore God will*
11. 12. *sende them stronge deluſion to beleeue lyes, that al may bee damned, which haue not beleeued the truth, &c.* A necessary caueat, to stay vs in these troublesome dayes on Gods truth immoueable, and a iudgement of God with feare and trembling to be reuerensed of all.

So then, such thinges as wee see come to passe at this day, and set abrod for the vpholding of that beast the Pope of Rome and his rotten religion, ought so little to seeme strange vnto
2. Thes. 2. 8. the faithfull, that being assured the Lorde will destroy that lawlesse man, with the spirite of his mouth, & take him away by the appearing of his cõming: We should take cõfort & incouragemẽt therby, & manfully rather oppose our selues against him & his ministers, euery one in our calling, then bee any whit weakened by such accidents, *& putting differẽce* (as we are taught)
Iude. ver. 22. *haue compassion of some, and saue other with feare, plucking*
23. *them out of the fire, and hate euen the garment spotted by the flesh.* The moe stumbling blockes wee see Satan and his supposts to cast before men, the more diligent and paineful ought we againe to be in setting our hands & shoulders to the worke for the remoouing thereof out of mens way, if God at any time will giue suche, as are intangled in the snares of the Diuell repentance to knowe the truth, leauing euer in good hope the succesſe to God and his blessing.

The consideration heereof, in confidence of Gods mercifull assistance, mooued mee, though among his seruants of a thousande the vnfitteſt, whyle other bee otherwise occupied, to take in hande vppon requeſt of diuers godly and well disposed, to answere a certaine seditious booke of late imprinted and set out to the viewe of the worlde, by I. *Howlet* the title whereof is: *A briefe discourse containing certaine reasons, why Catholikes* (so hee calleth the earneſt and hot

Papistes

Papiſtes heere in Englande, reconciled of late yeeres vnto the Pope) *refuſe to goe to Churche, written by a learned & vertuous man,* (as hee ſaieth,) *to a friend of his in Englande,* Whome hee nameth not, neither the one nor the other. Why not to her Maieſtie: as theſe men vſe to ſuppoſe, and wee muſt beleeue what they ſay. The whole (for the woorthineſſe thereof forſooth, with a long Epiſtle Dedicatorie) is offered by *I. H. To the Queenes moſt excellent Maieſtie: and printed* as is pretended, *at Doway, By Iohn Lyon with priuiledge.* Though wee knowe it was printed, not at *Doway*, but in Englande, without priuiledge, or good leaue: yet wee may not ſay ſo, nor doubte of the other, ſuch ſuppoſitions bee theſe Catholiques principles, wee may not cal them in queſtion, nor iudge of them, they be aboue our reache.

Bubo canit Luſcinia. I. Howlet the madge Howlet highly ſchritchith an maketh an yll fauoured noyſe to the Nightingale whoſe melodie & pleaſant note is knowen.

For the Authours name of theſe reaſons, becauſe they liſt not to vtter the ſame, I am not curious, whether the ſame proceed from him that wrote the Dedicatory Epiſtle to her Maieſtie or no, it is not greatly material, ſauing, if they did not; M. *Howlet* ſeemeth to doe his fellowe ſome iniurie, in taking out of his handes that which hee promiſeth, in his booke in the ſecond place to performe, and nowe omitteth, to wit: to ſhewe the way and meanes that Catholiques, (as he calleth thē) haue, to remedie or eaſe themſelues of this affliction now laide vpon them for their conſciences, with reaſons and motiues to induce her Maieſty the rather to tollerate them in their religiō, in reſpect of God, her ſelfe, and her whole Realme. This peece of dealing with her Maieſtie ſhoulde haue come after the treatiſe, ſauing that M. *Howlet*, either doubting of the performance, or ſeeking that glorie, as one, loth to tarie ſo long, or for ſome other reſpect gleaning as appeareth from his friend, ſetteth the ſame out afore hande, and putteth it in the forefronte. *Fol. 30. 68, 69.*

For I. *Howlets* perſon, who hath the chief dealing in publiſhing, & deliuering this whole matter vnto vs, as one ſuppoſed to be a good, faythfull, and ſtout proctour for the Popiſh

Church, and a fit instrument to bring vs such an vntowarde and like a shrich Owle, sodenly and vntimely to make a great noyse in her Maiesties eares, or as hee in his fellowes names and vnluckie message vttereth it with his owne wordes. *Wee crye out of the ryot, &c.* Hee may issue from Pope Iohn the three and twentiethes spirit well inough, as one of that broode for the agreement that is betweene both. As for vs, wee may not dislike, nor maruel at this choyse of these fathers (*like Pope, like spirite*) the rather, for that wee reade, that this foule and vnluckie birde, I meane madge *Howlet*, hath aforetime waited vpon the Pope, and serued his vnholy holynesse, euen in counsell, as his familiar spirite, whiche is as worshipfull an office I tell you, as this carrier and letter bringer, serueth in now, howeuer the ill fauoured madge *Howlet* be wondred at among men, or other birdes, or be taken to be but an vnluckie messenger.

Let mee bee bolde with thee (gentle Reader) for the satisfaction of some here, vpon such resemblance and agreement betweene the parties, and other circumstances: to set downe the olde storie of the madge *Howlet*, not taken out of newe writers of these dayes, which yet haue faithfully and truely deliuered vs the same in wryting: as to leaue other, those reuerende and learned fathers Maister *Iohn Bale* in Latine, and Maister *Iohn Foxe* in Englishe our owne Countrey men haue done: Neuertheless, though I agree with them, and namely with Maister *Foxes* storie, and allowe the same, as fully agreeing heerein with the first Authour and truthe (wrangle the aduersarie against those woorthie fathers worthye woorkes, as much as he list) yet haue I thought good, to fetch this nowe, out of a worthye Doctour and Archdeacon of our aduersaries owne Church, called *Nicholas de Clamengiis*, to whom maister *Foxe* honestly and truely sendeth vs, and with whom also I sawe the booke. This *Nichol de Clamengiis*, liuing in the time whē the thing happened wrote the same. His booke also was since printed & publishd in a Popish time, a popish place, &c. That I say nothing of *Orthuinus Gratius* cē sure thereon

Mat. Flac. Illyricus, De testibus veritatis.

Ioannes Baleus. De illustr. Scriptor. Britan. Actes & Monumens. Tome, 1. Fol. 705. & 706

theron, who being a popish priest, yet in setting this forth, amõg other things denieth not the truth heereof: So as the aduersarie cannot easily cauil. After this Archdeacon had declared the notoriousnesse of the matter, and the good testimonie hee had thereof, thus setteth he vs downe the storie, aboue eight score yeeres since: *Balthasar Cossa*, sayth hee, *about foure yeeres since, called a Councel at Rome &c.*

Orthuin. Grat. in fasciculo rerum expetendarum at fugiendarum. Nichol. De Clamengiis in collatione 2. habita per scriptum super materia Concilii Generalis, ad Scholasticum Parisiensem.

Nowe (at the entrie or before the first session of the councell) when Masse for the holy Ghost, as the manner is, was done: and the Councel nowe were set, and Balthasar himselfe in a chayre prouided for him on high aboue the rest, behold, a foule, vnluckie Owle, which is alwayes a messenger of some corps, or other misfortune, as they say, commeth out of his hole, and flickering about with his shreeching noyse, stayes himselfe vpon the midle beame of S. *Martines* temple, where they sate in the Councell: casting his brode eyes directly vpon *Balthasar*. All there present, fel in a wonderment, that a night birde which shunneth the light, came in the middes of the assembly at brode day light, by which wonder and strange sight they did (not without cause) thinke some mischiefe to bee foreshewed. *Behold*, saide they, one to another softly, *the spirit is come in the shape of an Owle.* And when the rest looking one on an other, & vpõ *Balthasar*, could scarsely forbear laughter, *Balthasar* himselfe (vpon whome alone this madge *Howlet*, casting his eyes, stedfastly looked) did blushe for shame, sweate for anger, and fretted in his minde: and at length, not knowing how to helpe otherwise this his so great disgrace, breaking vp the councell, arose, and went his way. There followed after another session wherein againe after the same maner, the madge *Howlet*, (though as I thinke not called) failed not to bee present, casting still his foule eyes vpon *Balthasar*, which m. *Howlet*, he seeing to be returned, was not without iust cause, more troubled and striken with shame than afore, and not being able to abide the sight of the madge *Howlet* any longer, he commanded him to be beaten away with libbets and clubbes, and with crying noyse, but M. *Howlet* neuer a whit disquieted either with

This was Pope Iohn the 23. Hee wrote this in the tyme of the Councel of Constance about the yere of our Lord. 1414 Masse of the holy Ghost, at the beginning of the Councel.

"their ſhreeching noyſe or other diſturbaunce woulde not flie "away, till with muche cudgeling at him, being very ſore "beaten, hee fell downe dead before them all. Theſe things "(ſaith our Authour) learned I of a certaine faithfull, and "truſtie friende, who, at that time came ſtraight and directly "from Rome, of whiche I making doubt, by reaſon of "the ſtrangeneſſe thereof, my friende being very earneſtly "ſworne; Aſſured me, hee told mee that was moſte true, "and added further, that all that were preſent, were hereby "brought into an vtter contempt, diſdaine, and mocking of that "councell, and the whole companie by little and little falling "away, hee affirmed there was nothing at all there doone to any "purpoſe. Thus farre *Clamengius*, cited very truely by maiſter Foxe.

For the Gentleman, the authours worſhipfull friende (as hee ſpeaketh) if there be any ſuche, and he not too farre gone, I wiſh him to bee aduiſed, and take heede, what ſcholemaiſters hee betake his conſcience to be framed by, the matter is of no ſmall importance, let him at leaſtwiſe without preiudicate opinion heare and reade both ſides before hee iudge, or thruſte himſelfe too farre ouer the ſhoes: for our part (what euer opinion the aduerſaries bee of,) leauing the reſt to hym that is aboue, wee deſire no more at his handes: this is it wee haue from the beginning, and many a day ſought and requeſted. If hee will heare this counſell, hee ſhall firſt ſee that wee drawe him not from the Pope and Popiſhe religion, to carry him to depende vppon any mortall man in the caſe of religion and conſcience, bee he neuer ſo high or mightie: but only vppon the true and immortall God of heauen, and his ſacred mouth: Next, that wee propounde him not doctrines deuiſed by mans braine, and after recõmended vnder title of the Church, to intangle his cõſcience, and without eyther grounde or good reaſon, make him perplexed and doubtfull by ſubtill quidities and queſtions, as theſe men doe, but after we haue brought him to feede in the plea-

ſant and ſweete paſture, and to drinke of the pure and liuely fountaine of Gods holy woorde, which is the trueth, hee ſhall ſee, wee endeuour to vnwrap and vnfoulde his conſcience from ſnares, to quiet the ſame with the true peace of God, teaching him to make conſcience where God and his woorde woulde, and no where els, and to looke well to theſe two points in the caſe of conſcience. God may and doth make lawes to bynde conſcience withall, and onely God may deale therein and no mortall man, muche leſſe that man of ſinne the Pope.

In ſumme, the more preciſely in theſe matters pertayning to his ſoules health, he ſhall cleaue to God and his holye truth contayned in the Scriptures, renouncing all ſectes and partes of whomeſoeuer, aſwell Pope as other, the better ſhall he pleaſe, I will not ſay vs, but firſt God, and next to God, ſatiſſie her Maieſtie our dread ſoueraigne and his, who pretendeth not by her ſelfe, nor her lawes, to make any of her ſubiectes to be of her Religion, but vs altogether with her ſelfe, of Gods true, certayne, and moſt holie Religion. Shee ſitteth in no mans conſcience as doth the Pope ywis, in doing this, ſhortely to ſay, he ſhall ſhewe himſelfe to bee a faythfull and good ſeruaunt to GOD, and her Maieſtie, bearing a duetifull minde, lyke a true ſubiect, to her godly lawes in euery reſpecte, a profitable member alſo ſhall hee ſhewe him ſelfe to bee in Church and common wealth, and moſt of all (which hee hath to conſider of) his owne friende; all which benefites, hee quite ſpoyleth himſelfe of, in following the courſe theſe men ſette hym in who as blynde guydes conducte him in the darkenes by bywayes of traditions, forefathers, cuſtome, multitude, good intentes, and meaning, as they call them, and all without the light of Gods holy woorde, or any good warrant.

Nowe as there are two partes of this booke, the Epiſtle dedicatorie to her Maieſtie, and the treatiſe or reaſons, where vnto accordingly I haue to anſwere, ſo for the matter, the drift wherto this booke tendeth, & the manner of handling

the whole, generally to ſpeake, it ſo bewrayeth it ſelfe as the indifferent Reader may and will (I doubt not) eaſily eſpie out the treacherie. Poyſon to infect deadly, couered, and as it were ſugured, that is: with faire wordes gloſed and recõmended, is the whole matter; for what haue wee els to iugde of reaſons, not grounded on any art of reaſon, and of perſuaſion, without all foundation. The whole that ſo great account is made of, was a letter from a friend to a friende, ſhuffled vp in haſt, as the writer confeſſeth. Why then did not the ſame reſt in the friends handes, or in the writers cuſtodie, among other common letters and papers: vnleſſe thoſe of wiſedome and authoritie heere; vppon knowledge, ſight, and peruſing, it had beene called for, and as other things that paſſe abrode, it had beene orderly allowed of; if it ſhould haue been found meet. Forſooth, madge *Howlet* and his fellowes opinion muſt rule heerein, to make a Treatiſe and diſcourſe thereof, and at length to publiſh the ſame in print, wherby beſides the reſt, they may ſhewe what great reaſons they ſtay their conſciences vppon (as they ſpeake) to the condemning of others, yea of their own ſide that thinke not and do not as they doe, and what weightie motiues alſo they haue to moue her Maieſtie withall, and what inuincible *Scholaſticall* argumentes wee muſt looke for at theſe terrible fellowes handes. Of all which that I may heere briefly and in ſumme, giue a note, I ſay if their ſtore behinde, bee no better then this they nowe ſende vs, for all their great bragges, wee may turne them ouer to Sophiſters and laddes in the Schooles to anſwere them; ſo little neede wee ſurely feare their hie woordes and threates. Well, what opinion and liking ſo euer maiſter *Howlet* and his fellows haue of this worke of theirs, and what fruite they may looke for it to bring foorth among ſuche as are wedded to poperie, & therby inclinable to moue ſedition and rebellion in this ſtate: which appeareth to bee their meaning, what euer they pretende, we once in conſidering thereof ſee their purpoſe and drift not to bee good, for in going about, to confirme and encourage ſuche to goe on forwarde in their deuiliſhe and ſtubborne opinion, which ab-

ſtaine

ſtaine from publique Church aſſembles here (wherein to Gods glorie are vſed the preaching of Chriſtes Goſpell, the adminiſtration of his ſacramentes, godly prayers, &c.) And againe, to refuſe the othe of alleageance to her Maieſtie, alluring other to the like: they drawe men (as much as in them is) from the ordinarie meanes whereby God beginneth, aduaunceth, and continueth faith and Religion in his, they diſhonour his Maieſtie, in ſwaruing from the rule of his holy woorde, they pine away and ſlaye their owne ſoules, and theirs that hearken vnto them. Beſides this offence to God, and priuate hurt to thē ſelues and others, they induce them further to diſobey in the higheſt degree, their gracious Soueraigne and ours, and to break her wholſome lawes made for the aduauncement of Chriſtes ſyncere Religion, and the ſuppreſſing of Idolatrie and ſuperſtition, and for the maintenance of her Royal eſtate and moſt lawfull dignitie among her ſubiectes, they offend moreouer all the godly minded, & weake ones alſo, by their euil exāple and dealing. That I ſpeak nothing of vtter enemies to the truth, which can learne no good hereby. Finally, they ſeeke to make a ſchiſme, and to maintaine hereſie in this holy Congregation, and ſeditiouſly diſturbing the peace and quiet here, they make a way to a newe rebellion, if it bee poſſible for them, infecting other with the ſame opinion and obſtinacie, whiche are not hitherto ſo hot and forward, or peruerſe and frowarde in this matter.

Theſe and ſuch like things are ſought to bee iuſtified, maintained, and defended, by coloured reaſon and falſe perſwaſion, and all vnder pretence of conſcience, in this booke. They muſt be tollerated in theſe doings, her Maieſtie, and the ſtate muſt be ſatiſfied therewith, otherwiſe, they playne of the ſtate and publique authoritie here, they deuiſe and inuent ſclanders, they chalenge and threate, they bragge and vaunt, they whine and repine, and what not? They are loth to let goe their holde, and to leeſe all their labour, being come ſo farre as from Rome, the poore helpe of *Italian* and *Romane* ſouldiers, which our Engliſh *Italianated* Romaniſtes, had by ſuite procured from the

Pope traiterously, by force of late to inuade her Maiesties dominions, thorough Gods prouidence, nowe failyng and deceiuing their expectation: these spirituall doues of the Pope, I meane the Iesuites, byrdes once of the Popes Seminaries, and other such sollicitors, and procters of Poperie, as comming like postes from beyonde the seas, flie here vp and down, among vs, applying them selues to the time, haue thought good to holde another course, till they may be able to make such head againe, as in her Maiesties raigne they did first in Englande, and afterwarde of late in Irelande. For, least those of their companie that are left, after the suppressing of the rebelles among vs, shoulde be dismaide and discouraged, setting a good face on the matter, they comfort them with such wordes and motiues, as they may in so bad a matter, and least when they can not openly in person goe abroade, their well willers and friendes, whereof they bragge of moe here, then I trust they shall finde, shoulde want their ayde in aduauncing the proude prelate of Rome, and his religion against the eternall God of heauen and her Maiestie, our naturall and dread soueraigne and Prince: here vpon they print and cast abroad this and such like libels, full of holownes and vauntes, contayning litle or no other matter, as such doe easily and at first sight perceiue, which vntaught by them, are none of their disciples, but through Gods goodnesse vnder her Maiesties happie gouernement, haue been now many yeeres trayned vp in the schoole of the holy ghost, where (if wee haue grace) wee haue learned ynough to confirme and stablishe our mindes in the trueth of God, and to repell and ouerthrowe all deuises of men.

Now, because they haue by their euill desertes, iustly brought themselues farre into hatred, least they shoulde seeme common enemies, all their cunning of Rhetorique and persuasion muste be applied for the auoyding of this blot, hence commeth the dedication of this treatise to her Maiestie, and the allegation of conscience. But if they can blushe, mee thinketh surely they should haue beene ashamed for all their collours to haue offered

fered ſuche ſtuffe to her highneſſe. Princes woulde be reuerenced, and their preſence & eares forborne and ſpared, eſpecially ſuch a Prince as her Maieſtie, our Queene and Soueraigne is, who is after a rare and ſinguler manner, diſcreete, wiſe, and learned, whereby ſhee is able thorowly to diſcerne and iudge of things: ſhee is godly alſo, and from her infancie, a fauourer, profeſſor, and ſetter foorth of the Goſpel of Chriſt in her dominions. A religion as contrarie to Poperie, as God is to the Deuil. Bee al former attempts and practiſes againſt her Maieſtie, & the ſtate by Pope and Popelings forgotten nowe? Or will the bare name of *Conſcience* couer and blot out al? Or elſe bee their ſtomacks at length come downe when they haue gone as farre as they can with violence of ſworde, and ſuch miſchieuous dealing to prooue if they can gaine any thing by woorde and fayre ſpeeche in a coloured ſupplication? May there not bee thought lyke poyſon to bee offred therein as hath beene founde in former vſage? This *parle* with her Maieſtie, if it had gone before violent attempts, and ſhameleſſe and villainous writings againſt her Maieſtie, might haue caried ſome ſhewe or leſſe ſuſpition, which nowe is quite otherwiſe. Where is alſo ſubmiſsion and confeſsion of former miſdemeanor, to moue pitie? Neuer a worde of this, nay the whole muſt be iuſtified, and her Maieſtie (as I haue ſaide) muſt take theſe reaſons for al ſatisfaction, though ſhee haue neuer ſo great occaſion offered her to plaine of vnnatural and naughty vſage of ſubiects, and their trayterous dealing. But howe euer things appeare to M. *Howlet*, who is of the night and of darkneſſe, yet may he not in this cleere light of the Goſpel, to her Maieſtie and others, ſpeake, *good of euil, and euil of good, put darkeneſſe for light, & light for darkneſſe, ſowre for ſweete, & ſweete for ſowre*, and thinke ſo to preuaile. *Wee muſt not beleeue euery ſpirite, but wee muſt try the ſpirites whether they bee of* GOD, *It is the light that maketh all thinges manifeſt.* And wee bee, *the children of light & the children of the day, &c.* Great iniurie therfore doth M. *H.* ſo vntimely & out of ſeaſō to ſhreche in her

Eſay.5.20.

1.Iohn.4.1.
Epheſ.5.13.
1.Theſ.5.5.

highnes eares, as though her Maiestie were a meete patrone for their naughty causes, which common sense and reason, if hee coulde harken thereto, would tel how vnfit she is for, or rather how greatly shee is sought heerein to bee abused by this lewde dealing. Howe the breache is made vp againe among the Papists herewith, or howe this salue and plaster serueth to cure them. I wote not, but after their reasons and persuasions haue lõg flown among their companions, to dedicate the same at seconde and thirde hand to her Maiestie, and that with such an impudent Epistle in so base and meane a subiect as M. *Howlet* is, is vtterly intollerable: her Maiestie can iudge wel ynough, betweene *entising speeches of mans wisedome, and the plaine euidence of the Spirit*, whereof the Apostle speaketh. These mens motiues, reasons, and persuasions being but a fardel of vntruthes, neede not to be brought into hir highnesse presence, nor be opened to her maiestie. That I write in answere hereof, is for the simpler sort, that they may not bee abused by colourable deceit and onely pretence of conscience, to whome I attempter my selfe so much as I may. It hath beene an old policie of heretiques to perswade before they teache, whereas trueth perswadeth by teaching, and teacheth not by perswading, as one of the auncient fathers reporteth. Howe they teache that they are led in this cause by conscience, and how lewdly and diuelishly they and their Popishe Authours, whome they followe heerein, write of *Conscience*, abusing themselues, and their readers, but most of al God, and his heauenly doctrine, because this point is the grounde of the whole discourse, and I vnfolde the same at large, to auoide too tedious prolixitie. I heere leaue it, and desire the Christian reader euen for Gods sake, but to reade and ponder wel this matter, and I greatly meruaile if hee afterwarde abhorre not Popery for euer.

1. Cor. 2. 4.

Tertul. aduersus Valentinian.

An answere to M. Howlets Epistle Dedicatorie.

1 MY moste exellent and soueraigne dread Ladie and Princes: two causes induced me, to direct vnto your royall person, & most gracious Maiestie, this present treatise, after I had read & considered the same. The one, for that it seemed to mee, both conceaued and penned, with such modedestie and humilite of spirite togeather with all dutifull respect to your Highnesse, to your honourable Lordes of the Counsell, and the whole estate of your noble Realme (contrary to the spirite and proceedings of all sectaries:) as none might iustly be offended therewith, but only in respect of the writers zeale and opinion in religion, which notwithstanding, hauing bene from time to time, the common receyued religion of vniuersall Christendome: can not bee so soone abandoned by the disfauour of any one countrie, nor lacke men to speake or write in defence of the same, as long as there is, either head or hande remayning loose in the worlde.

Two causes of dedication.

2 The other cause was for that it seemed to mee, to containe matter of great and weyghtie consideration, and much important, not only to the cause of God, but also to your Maiesties soule, estate, and realme, and vnto the state of many a thousande of your graces most louing, faithfull, and dutifull subiectes; who being now afflicted for their consciences, and brought to such extremitie, as neuer was harde of in Englande before: haue no other meanes to redresse and ease their miseries, but onely as confident children to runne vnto the mercye and clemencie of your Highnesse their Mother, and borne soueraigne Princesse: before whom, as before the substitute and Angell of God, they lay downe their griefes, disclose their miseries, and vnfoulde their pitifull afflicted case, brought into such distresse at this time, as either they must renounce God by doing that, which in iudgement and

conſcience they doe condemne: or els ſuſteine ſuch intollerable moleſtations, as they cannot beare. Which your Maieſtie by that which followeth, more at large, may pleaſe to vnderſtand.

IN the two firſt ſections & pages of your Epiſtle (M. Howler) are two cauſes alleadged for the dedication of the whole treatiſe to her Maieſtie, taken from the Authours perſon, and the matter, cunningly to get thereby good will, to prepare and ſtirre vp attention, which together with the amplifications of your pretended extremities, and the like neceſſitie of complaint you are brought vnto, your exaggerations on the one ſide, and extenuations on the other, with ſuch ornaments and floures to moue pitie, if they were true, and in a good and iuſt cauſe, might for their pretie handeling delight, & haue ſome vſe, ſauing they bee ſomewhat too open. As ſchoole furniture to moue with, they may be kept for the exerciſe of youth, or to ſporte and refreſhe mens mindes withall. This flouriſhing greatly beſeemeth not the profeſſion and perſons of Diuines. In a word to ſay, euery thing conſidered, there is no cauſe why you ſhould haue troubled her Maieſtie with ſuch paltrie, whereof let the Chriſtian Reader after examination iudge. The Authours dutifull reſpect euery way, and M. Howlets too, to her Highneſſe, her honourable Lordes of the Councell, and the whole ſtate of her noble Realme, might without vaunt, haue been left to haue been iudged by her Maieſties wiſedome and theirs, and to haue had cõmendation by other, whẽ it ſhould haue been found better then it is. Theſe men ſeeke by all meanes & wayes they can to diſioyne her Maieſtie from her lawes, and the Miniſters thereof, & from her loyall ſubiects to: they go about to withdrawe with themſelues other her ſubiects from obedience to God and her Maieſtie, and when this dealing is by order of lawe but ſomewhat croſſed, then is outcrie

Perſuade not before you teach as heretikes do, ſaith *Tertull.*

and complaint of tyrannie and crueltie greater then euer hath beene heard of in England before, or is in any prince in Christendome, or than is vsed among the Turkes at this day. This comparison is not M. Howlet ashamed to make, and therein agreeth with his author. This is great dutifulnesse sure. Like is the modestie and humilitie of both your spirites, sauing that if there be any difference, M. Howlets in a diuers kinde of writing sheweth it selfe to bee more shameleſſe, as though the whole too much appeareth, dealing especially with the Queenes most excellent Maiestie. Hee may not thinke the Orators rule, (that an Epistle blusheth not) wil serue his turne heere, it is out of place to excuse thereby impudent vntruthes, and slaunders. In perusing this writing let the Christian Reader still iudge whether M. Howlet bee not a sectarie, if this be a note of a sectaries spirits proceeding, as he here tels vs, what modestie and humblenesse of spirite may this bee called in the Author of this treatise, who is so highly in this respect commended heere by M. Howlet. When not contented through his whole discourse to compare and liken the profession and professours of the Gospell to the Heretikes both olde and newe, hee chargeth Gods seruice heere nowe vsed with falshood, and blasphemie also, and pronounceth vs to bee condemned yet aliue, but no maruell, when hee chargeth some Catholikes at this day in England of his owne Religion to sinne euen now against the holy Ghoste and damneth the same in Hell, being yet quicke on the earth, &c. I giue the Reader but a taſt of this Luciferian spirite, till wee may come further into the examination of things: M. Howlet excuseth this with zeale and the writers opinion in religion, a hot & too immoderate a zeale, destitute of knowledge, It may well be called his discoursers opinion in religiõ, which carrieth w̃ it neither religion nor conscience. Such zeale might haue regarded better and spared the Princes eares, and might haue been forborne in our Soueraignes presence. What

In the second & xii. section of his Epistle dedicatorie, &c. Or in the reasons of refusall. Pag. 5. 37. &c.

Cicero.

Fol. 41. pag. 2.

Fol. 4. & 5.

want of duetifull respect soeuer it carry towarde other. You take your selfe by the nose while you think to charge vs to bee sectaries: for the vntemperate spirite of sectaries resteth in none more than in the hot sect of your puritane Iesuits, and such as you are, who taking vnto you mens names, and orders to be called Religious men by, declare your selues to be sectaries in Christes Churche, whereas wee for our Religion, holde of God, Christ, and the holy Scriptures which al agree and goe one way. We deuide not Christ, neither are wee Franciscans, Augustines, Iacopines, no Scotistes, Thomistes. &c. Nor yet Lutheranes, Caluinistes, &c. which names you odiously put vppon vs, and wee condemne and refuse the same. These be names of sects, I leaue the further consideration heereof to the discreete reader, and proceede. It is to great a bragge made of M. *Howlet*, when in praysing his writers priuate opinion in religion, hee saith: It hath bene from time to time the common receaued religion of vniuersal Christendome. This should haue been prooued or let alone, more modestie of speeche euen heere woulde haue better beseemed, til trial might haue beene taken thereof: but he telleth vs, but what seemeth to himself in praysing his fellowe. Wee say it is a great vntrueth if he and his discourse bee of one opinion in religion, and as easily as it is spoken, so easily may it bee reiected, though as one of the principles of their Catholique Religion, they would haue all men suppose it. But wee can suppose no suche grosse absurdities in this cleere light of the Gospell, nor admit the same. Besides there bee a great many Catholiques, as they call them at this day in Christendome, that bee not of that opinion in Religion, that this discourse setteth vs downe in his lettre and treatise, as they that list to reade, may vnderstand, yea euen those, for whome this treatise was made, dissent from the Authours opinion in Religion, as hee himselfe confesseth: so as this writers zeale and opinion can hardly be counted The common receiued religi-

The foundation of our religion.

Malus malum fecit.

on

on of vniuersall Christendome. There bee also as this man speaketh, good Catholiques, and bad Catholiques: true Catholiques, and false Catholiques: colde Catholiques, and hot Catholiques. And if among protestantes M. *Howlet* can make these termes (hot, and colde) &c. to seuer religion, as for his vauntage hee doth in the next section of his epistle, let his Authours description and confession be iudge of the men and their profession there mentioned, called Protestantes, and Puritanes which his authour sayth are the hotter sort of protestants: then let them giue vs leaue also to say their hot and cold Catholikes. &c. be of diuers religions, and by their own rule let vs call that colder sort or the false and the worser by the common name of Catholikes: & ỹ hotter sort of Catholikes let vs cal Puritanes, because they are precise in ỹ religiõ, & shew thẽselues vnspotted seruants and irreprehensible, as this discourser spaketh.

Fol. 20. *page* 1. *Fol.* 6. *page* 1.

Fol. 28. *page.* 1.

Fol. 60. In this point whether it be lawfull for these Catholikes to goe to protestantes Churches or no?

sect. 3. *Fol.* 39. *pag.* 2. *a Looke the autors discourse. Fol.* 65.

M. *Howlet* talketh of speaking and writing in defẽce of their religiõ, how mãfully it shall be done, as long as there is either head or hãd remaining loose in the worlde: but let thẽ leaue fire & faggot, and their bloodby lawes, and they shall be written and talked with, well ynough, I doubte not, yea and easily inough entreated too, as God bee thanked and her Maiestie, their handes be tied nowe, when they were loose they had shrewde argumentes, suche as I euen nowe spake of, and yet God to his glory and their shame, gaue them that matched with them euen then, receiued their argumentes, and soluted them, remaining themselues still by Gods power inuincible. Since that time their religion hath gained but litle by speaking and wryting, and I hope shall euery day lesse then other, so mightie is the word of trueth, and preuayleth. I see not why wee here may not make as great accoumpt of Christes Religion professed in this Church as you doe of your friendes priuate opinion, and thinke and say as well of it and without hagge tell you, our religion hath been from time to time, The common receiued religion of vniuersal Christendome, & so can

not so soone be abandoned, for you and your fellowes, disfauour, and disliking, &c. We (who set no newe religion abroch, nor confesse & acknowledge any other then the only true religion of Jesus Christ, grounded on the writings of the Prophets and Apostles, and taken thence) may better auow & proue our religiõ, then you can your friends opiniõ, which vpõ brag without proofe, you so confidẽtly boast of.

The matter your Authour treateth of, seemeth to you, great, waightie, and important, to Godward, to her Maiestie, and to many a thousand of her Maiesties best subiects. This is the other and second cause of your dedication of this peece of worke to her Maiestie; heere want no wordes to amplifie that withall, which wanteth matter to vphold it, and is nothing but wordes. You tell vs what seemeth you, both of your freende and the matter, you can doe little; if in wordes you cannot commend them both, if that will serue the turne, you haue saide your minde, and giuen them your good word, your opinion is not rested vpon; the coloures of your Rethoricke carry shew, but moue not. One must trie, prooue, and looke into the thing, as into the man also, that you praise. First we wishe the matter were important to Gods cause, to her Maiesties soule, estate, and Realme, and to the estate of her graces faithful subiects. Then were it in deede a thing meete to be presented to such a Prince as is our dread Soueraigne, and to come into her royall presence. But al is cleane contrary, there is as much as you can perfourme in this discourse to hurt & hinder gods cause, her Maiesties soule, estate, & Realme, & to poyson and infect, and thereby to alienate the mindes of ỹ good subiects of this land, from their dutifull obedience to God, & their lawful and most louing dread Soueraigne & ours, if you could do more hurt, we should be sure of it: but we set God against you for our defence, whom we humbly beseech either to turne you, or to preuent & ouerthow all your wicked deuises. For particular proofe of things we referre it to triall vpon reading that both partes write, & in a worde, denie heere still that you say, and but say in wordes.

In this second sectiõ of your Epistle, you increase ỹ trou-

bles too much, ẏ you imagine to bee heere, & therein too vnd-utifully also vse your self towards our Soueraigne, her lawes, councellers, & ministers. After you haue once mencioned it only, you leaue quite out (without prosecuting) gods cause, her maiesties soule, estate, & realme, which were your principall cõmendations of ẏ matter, before you folow & set out like an Oratour for your cõmoditie, the pretended afflictiõs of your self, & other your friends ẏ papists heere. This matter you amplifie, heere you are carried with full wind & saile, (as they speak) What: Such afflictiõ & extremitie of many a thousãd of her graces most louing, faithful, & ductiful subiects, as neuer was hearde of before in England, & that for their consciẽces. (Thus you too oftẽ call Popish treacherie & treason.) You write of a great matter nowe, if it were true. There is no doubt, but you & your fellowes giue this foorth in speeche & wryting where euer you become, that dare so boldly auouch it in print & before her Maiestie. I remẽber besides other, what your seditious Sanders in an Epistle before his visible Monarchie of the Churche reporteth of the crueltie of this his countrey, as though there were some massacre, or the shedding of many martyrs blood, heere in her Maiesties most milde gouernement: as I remember also his too vile, lewde, & slanderous report in ẏ same booke, for ẏ her Maiesty hath bin forced to execute some vile traitors for their too iust deserts, which I here only touch by the way: because I treat thereof at large els where. You wold make the world beleeue that all your stirres here haue not risẽ of nothing, as though you had had great occasion ministred for your seditious & rebellious attempts, frõ time to time. I blame you not in respect of your selues & your epistle that can not blush, but I blame you for sclandering her Maiestie, & the state, & realme, you woulde make many thinke ẏ we are not our selues, or very fooles ẏ can not see nor vnderstande of that at home, whiche you by here say, being so farre off, can tell vs vpon report: but fame and reporte, you must remember, goyng farre gaineth in cariage, and euil will was neuer giuen to say well,

you woulde enduce other, and her Maiestie also to thinke there were yet some bloody and butcherly Bishops, like (ye wote whome) yet in her Realme, vnknowen vnto her highnesse vnlesse to the great reioycing of her subiects heartes, she went often and often among them both farre & neere, and had better intelligence of the estate of her whole Realme and all her subiects, than you can giue her, & better opinion and liking also of the Ministers of her Maiesties lawes, than you woulde she had, massacres, and hot burning execution haue bene and are the weapons of your side, know the Authours and make much of the executioners. You should remembre, me thinketh in what you deale, and with whome, our soueraigne is merciful, milde, & pitifull, where she is not so much prouoked, as (swelt your harts) you cannot denye, nay you graunt it, though it bee to your owne shames ẏ so farre & so much prouoke her gẽtle nature: but shee is (you must vnderstande) with other qualities, godly, wise, and vpright, way what that and the royall estate and dignitie of her crowne and authoritie require at her hands, your conceiued griefs and necessitie shoulde not make you roue so farre without the compasse of the trueth, as impudẽtly to suggest so manifest false things, such Hyperboles, that is, excessiue speeches are scarsely currant, and yet your writing is full of them. Righteous lippes are the delight of Kings, and the King loueth him that speaketh right things, saith the wise man. *Prou. 13. 16.*

Surely M. Howlet, if you marke your vsage throwe your whole Epistle this way, you may thinke your selfe very gently dealt withal, if you leese but your request, and that you seeke: for the lawe is that a lying petitioner or suiter shoulde bee frustrate of the thing hee had obteined, and thereupon another sayeth: That it is good right in plea of Court, that hee that is founde to suggest a lye, shoulde take no profite by that hee getteth that way, & you in thus dealing deserue no better. Your matter is not onely false: but a great slaunder, her Maiestie and her lawes.

Mendax precator caret impetratis. Theodor. & Valentinian. con. Iustinian. lib. 1. Tit 25.

lawes to afflict any for their consciences: If it were any, sure it were not you, whē in your respect shee is so farre of, that many insolences hauing bene cōmitted openly by your Catholikes to the disturbance of her quiet estate, and the Church and common wealth, haue yet beene pardoned & let goe. Except, you may lawfully and at pleasure doe what you list, without check or controlment, ye are afflicted. Alack their while: But looke into the former gouernement, when they of your side cōmanded. The dealings of your sect haue of late bene so violent, that her Maiestie to her great charges & trouble (we confesse) hath bene enforced to looke narrowlier vnto you than hitherto, as wel to represse rebels that came frō your holy father ẏ Pope, as to cut thē shorter, ẏ to confidētly & openly goe stil about to kindle a new fire, prouiding as much as conuemētly may be, ẏ they shal do no harme: to tendre moreouer her simple poore subiects ẏ are sought to be poisoned with the Romane & Popish religion. If there be any straightnes herein, who hath procured & inforced it? Looke to that M. How. & on that side. Of il vsages & doings spring many times good lawes. Ye talke of many a thousand: but if with your Author you auowe none but such as wil not come to Church here, nor take the othe of obediēce to her Maiestie condēning other, euē of your own religiō, some to hel, some otherwise; ye may spare this excessiue speech of: Manye a thousand: it may be & is likely, yee haue infected some few, which are to many, with your late reconciliation ioined with subtil perswasiō, which was the end of your cōming frō the Pope into Englād, & for which disturbance ye iustly suffer. Rude, simple, & ignorāt people, womē especially are easily seduced in Parishes where there is litle or no preaching of the Gospel, her Maiesties godlines & wisedome, and the States, will of pitie I doubte not, prouide they may be better instructed, & submitting themselues to God and her Maiestie quietly, wil not only generally sende abroade such as shal breake vnto thē by doctrine and preaching the bread of life for their soules comfortably

Iuris forensis est vt qui in precib. mentitus fuerit, non illi prosit quod impetrauit. Aug. in Ioan. Tractat. 7.

to keede on, & like good Pastours dwel among thē, to helpe them in neede, & to driue al Popish wolues & the like away: But like a tendre mother also, she wil beare more with their imperfections, than the Pope and you Catholikes doe, that send thē quicke to hel. And in deede heere, & with these & the conscięce of such weakenes, is the place & time of bearing, til they may be aduanced, who (for comming to church here, & simply & vnfainedly seeking the comforte of their soules, though possibly, not so throughly yet & fully perswaded in al points of religion, for lacke of instruction, as were to bee wished) are so hardly handled by you false Catholikes. A weake conscience in these, keeping quiet, may be tendred & a time borne with, & by instruction further aduāced. If after so long preaching of the Gospel among vs there be any such founde, as in out quarters of her Maiesties dominions, I feare there be to many. With you fiery, stubborne, & rebellious Catholikes, pretend what you wil, you are so grosse, & your matter so open & plaine, yea so violent &, vnreasonable as neither time, place nor reason can beare with you, except you repēt & amende. Remēber this Church & state may answere you, with that holy father cited & allowed by your D. Thomas. Who would not haue you nor any heretiques perish, but the house of Dauid (as he saith) other wise deserued not to haue peace, except his sonne Absolon had perished or been slaine in the battaile, that he moued against his father, so the Catholike church (that is not you that wil needs take ꝑ name, & haue but ꝑ bare name) but ꝑ true church of Christ if it gather ꝑ rest, by destroying some, it healeth ꝑ sorrow of a motherly hart, by deliuering & sauing so great & mighty a people. Of conscięce, how farre your corrupt and obstinate dealing is frō it, I speake in place. Put case thē, of ꝑ worser sort for their naughty deserts, some fewe haue been restrained of libertie, or licētiousnes rather, some committed to bishops & other church men, or to good, wise, & godly Gentlemēs custodie, some also imprisoned, as ꝑ case requireth, they fare wel cōmonly, & lie soft, only the loose libertie of a fewe in respect, hath been vpon great consideratiō I am assured,

restrained:

August. ad Bonifacium virum militarem. Epist. 50. D. Thom. 2-2. q. 10. art. 8.

restrained: to foresee & preuent euil & dangerous attempts (as good wisedome and a great blessing of God.) We haue tasted but too much of the bitter fruite that your late reconciliatiõ to the Pope bringeth forth. Remember I pray you (as oft as ye hot Catholiks plaine of hard dealing in these dayes) the cruell vsage of God his faithfull seruantes in times past and of late yeres, and yet still in many places among you: and ye shall see lesse cause to make such tragical a doe vpon a litle and gentle seueritie towardes a certaine here, rather haled vpon them selues, then offred, as all the worlde may see. If further, some few traitors haue felt any sharpnes and smart of death, their traiterous and seditious dealing by rebelling against our head soueraigne, and the state, hath procured it, & some notorious traitours had neede to be made an example to terrifie and stay others attempts, when they growe perilous to the good and setled state. This is the great extremitie that you plaine some endure, being iustly and orderly proceeded withall by lawe, for their offences, and that very mercifully too, as (say the worst yee can) ye must needes confesse. There is a milde seueritie, as there is a cruell pitie. One might reeken how many things her Maiestie, hath borne and forborne, howe many matters shee hath put vp, and pardoned both them and the persons. This it might please you to consider of. You say: ye haue no other meanes to redresse and ease your miseries, but only as confident children, to come to the mercy & clemency of her highnes your mother & borne soueraigne Princes, &c. Faire words & good. I wold ye had in deed no other meanes, & would seeke & vse no other: But why run ye so fast to Rome then: Why seeke ye helpe at stepfathers and stepmothers? why procure and bring you in strangers and Italian souldiers? why be ye not ruled by your natural Mothers, & borne soueraigne Princes wisedome, bearing and abiding her gentle correction with a rod for your demerites and insolencies? Is not this, to take the rod out of her hand? nay, the sworde and authoritie quite from her, to ease your selues if ye can? To be playne, if the Popes

vnholinesse be your father. If you be his children? Seeke your mother where ye can finde her, her Maiestie is none of your Mother, yee are not her natural subiects and children. If ye bee her Maiesties children & subiects, renounce with her that vnholly father, ỳ most diuelishly seeketh her Maiesties ouerthrow, & ỳ destructiõ of this noble realme and all the faithfull subiectes therein. Commit your selues vnto God & her Maiesties holy gouernment: Sticke not to sweare obediẽce to your mother, against Pope, Turke, and all forraine power whatsoeuer. If you sticke at this, & wil needs cleaue to this Antichrist your father, following the Pope and his becke, her Maiestie is so farre off from being your mother, or accounting you her naturall subiectes and children, that Shee and the State here denounce you, with him, her, & their woorst enemies, ye wot what they be in plaine English? and hath she not good cause if his doings & yours be considered: yours euery body of the meanest sort heare knoweth: & his, though first done in a corner, yet hath been published to all the world. I thinke you will call it worse then a bill of diuorcement frõ mother Church here? I meane your Popes excommunicatiõ & great curse with such like stuffe, may not her Maiestie iustly cõplaine wt that heauẽly Prophet & gods holy anointed, king Dauid, and in respect of your Popes bellowing Bulles, say: Many yong Buls haue compassed me, mighty Bulles of Bashan haue closed me about, They gape vpon mee with their mouthes as a ramping and roaring Lion. &c. Your greatest hope is in this father, in his deuilishe bulles, and in your bloody stepmother the Popish Church and Sea of Rome, who are liuely described by S. Iohn in his Reuelatiõ. God, we dout not shall disapoint you of your hope, as heretofore, and her Maiestie by her lawful authoritie, shall I trust frõ time to time be able to represse all vnlawfull, seditious, & rebellious attẽpts. God, of his goodnes indue her Royal minde and more more with goodly wisedome and courage accordingly, and long preserue her Maiestie against her enemies,

Psal. 22, 12. 13.

Reue 13. 17. 18. &c.

enimies ẏ shee may be an old mother in Israel. Practises of prelates & other popelings, haue long enough been knowē, they are no changelings, such consciences they haue. The subiects yee speake of, must either renoūce God, yee say, or susteine intollerable molestations. A harde Dilemma, or straight that you are brought into: But you know M. Howlet the solution of ẏ argument, by finding out a meane betweene those two extremities.

Wherefore mende your iudgement, and that you pretend, and call conscience, as right religion woulde, and all is holpen: rather you renounce God, and being obstinate will buie it with troubles, then by any godly meanes be remooued from that Diuelishe persuasion. All her Maiesties trauell hath been and is with mildnesse and gentlenesse to bring her Subects to God by such meanes as hee hath appointed in his worde. To this ende labour the Preachers. To this end tend her Maiesties wholesome lawes, whereof yee so plaine, as seconde meanes and helpes which haue beene a great while executed with great fauour towarde those of your side. And yet this is the thankes yee giue, as they had beene most extreemely laide vpon you, which is false. It is possible her Maiestie seeth her lenitie abused, as in deede: hope to escape punishment, is a traine and baite alluring to doe amisse. And being too much prouoked she is inforced to change her course, and in a maner her nature, and against violent and disorderly dealings, to oppose iust violence and punishment by the sworde, wherwith God hath armed her royall Maiestie.

Magna peccandi illecebra Impunitatis spes. Cic.

You talke of conscience, as though yee indured for it. You doe her Maiestie, and the honourable estate great wrong, it is false yee say. Tell vs where and howe you grounde your conscience, that tryall may bee taken whether it bee conscience in deede, or but a pretence and words. All haue not conscience that say so, your conscience is not well and rightly grounded, if you haue any heerein. There is yee know a good conscience and a bad. Ignorance, the

mother of your superstitious deuotion, senslesnesse, and obstinacie, are the greatest enimies that conscience hath, and quite ouerthrow ỹ same. A good conscience, is that keepeth vs in God & with him, which must be alwaies directed by God his holy worde. The Apostle toyneth: Faith and a good conscience together, which he saith, Some haue put away, and as concerning faith haue made shipwracke.

1. Tim. 1. 5. 19.

Wordes make not a good conscience, there bee more circumstances required in it then so: Is not this conscience, you speake of, it, that set them a worke in the North against her Maiestie, when it was. Is it not it, that doth the like in Irelande, haled in by those of the Popes Seminaries, Iesuites, and such like. Summa Summarum? Is not this the Popes conscience expressed in his bull that hee sent hither to discharge English subiectes of their bounden duetie towardes our liege Lady & most dread soueraigne, Noble Queene Elizabeth, our most lawfull, naturall, and godly Prince, whom God, God (I saie) long preserue, from such hellike consciences. Uerily this is the conscience, you must all bee ruled by, when it pleaseth your vnholie father. Naughtie fruites of a noghtie conscience. Your conscience M. *Howlet*, and your fellowes too, was better when you liued here as duetiful subiects to her Maiestie, before your reconciliation to the Pope. You haue made an euill change for the worse, if you can consider it well.

After this preamble. M. Howler, you begin to disclose and laie downe at large to her Maiestie, your griefes and grieuous afflictions in particular; whereof the first is, that the Catholike religion, as ye terme it, that is whiche wee here call the Popish religion, hath great wrong, in that it and the professors thereof are no more fauoured. What fauour woulde you haue? ye clayme that of dutie that yee neuer deserued, it woulde goe harde with you Catholikes if you had that you deserue, but you are before hande, so as if there were a great deale more seueritie vsed then nowe is towarde those of your side, yet were it hardly quit with you.

as beneficiall as you wold seeme to be to Gospellers amõg other afore time: But God forbid the Church of God should followe you in crueltie and sucking of blood. You loue to reuenge & to quite, as you speake elsewhere. It is the diuinity you haue learned out of your Philosophers, and out of Aristotles Rhetorique. Againe, your other proceedings by your owne confession here, procure rather disfauour, thẽ fauour in being so beneficiall to them that you accompt Heretikes and sectaries, as you here report. What fauour I praie you deserueth it at ỳ Queene of Englands hands, if this bee true to haue filled her realme with sectes, and sectaries: You plaine next of the good and wholsome lawes here made against poperie, and of the execution thereof: great cause I trowe, if that were true ye falsly and sclanderously say, & more too. Hereto you adioine for proofe certaine particular matters, auowing, the Loyaltie and obedience of you Catholikes towardes ciuill Princes, and sharplie, yea leawdlie by sclander, charging other w̃ disobedience. This is the some of that you write, for the most part in eight of your next leaues. A worthie matter to be treated of, before her Maiestie, when all is well waied. But I must somewhat examine, there is no remedie, what you say a part and in order. First you compare diuers religiõs together, and shewe that poperie fareth hardely and the wourst. Hardly sure: can there be founde a worse religion and more contrarie to the sincere Gospell of Christ here professed, or that so much troubleth the good and quiet estate of Christs Church in this lande and Realme, and therefore needeth most looking too.

sect. 9.

Arist. lib. 1. rhet. τὸ τὰς ἐχθροὺς τιμωρεῖσθαι μᾶλλον, καὶ μὴ καταλλάττεσθαι, τότερον ἀντᾶποδιδόναι δίκαιον. τὸ δὲ δικαιοῦ κακόν.

Howlets third section.

Foure religions,

3 *THere are at this day in this your Maiesties Realme, foure knowne religions, and the professours thereof, distinct both in name, spirite, and doctrine: that is to say, the Catholikes, the Protestants, the Puritanes, and the housholders of loue. Besides all other petie sects, newly borne, and yet groueling on the ground. Of these foure sortes of men, as the Catholikes are the first, the auncienteſt, the more in number, and the most beneficiall to all the rest (hauing begotten and bred vp the other, and deliuered to them this Realme, conserued by Catholike religion, these thousand yeres and more:) so did they alwaies hope to receiue more fauour then the rest, or at leastwise, equall tolleration with other religions disalowed by the state. But God knoweth, it hath fallen out quite contrary. For other religions, haue been permitted to put out their heades, to growe, to aduaunce themselues in common speech, to mount to pulpits, with litle or no controulement. But the Catholik religion, hath been so beaten in, with the terrour of lawes, and the rigorous execution of the same, as the very suspition thereof hath not escaped vnpunished.*

Fol. 3. FIrst let mee aske M. Howlet, where you were when you wrote thus to her Maiestie, you say in the beginning of these wordes, in this your Maiesties Realme, and in the latter ende againe, this Realme. Were you at Doway printing your book, or occupied in Londō, or elswhere in England about it, the booke possible might be fet to Doway, or you bee printing it there another time, shift it ouer I pray you. Heere your wordes import you were in Englande when you wrote this preface, elsewhere in the same preface, they import you were beyond Sea. A lyar had neede haue a good memory, sauing that you Catholiks can worke wonders, and by coniuring make one, and the same humane body to bee in many and diuers places at one time. A man might make a doubt of this question, but let ỹ passe.

Fol. 16, & 18.

When

When you would particularly reckō vp ẏ seueral knowne religiōs not all approued nor allowed (nay all disallowed & condemned, sauing that only one which is Iesus Christes) but being onely in this Realme: ye bring them into foure heads, as for the petie sects that you are so priuie of, as birds of your own hatching, till they be fledge, and come abroad, that we may knowe them, we can say little: But your Popish religion M. Howlet, were lesse vnhappie, and both we & the world should be lesse troubled with you nowe a dates, (if to speake but of religious men besides seculer priests, among regulars) it had but foure distinct religions and orders of beggerly fryers, euery one stoutly standing against other in defence of his Patron and order of religion. These be to to many, and yet is the worlde troubled with a great many moe: for besids the great swarmes of these Locustes, there be I wot not how many sectes or religions crept in, so as the Popes them selues haue bin faine to restraine frō rashnes in instituting mo or newe religions, for bringing in confusion. And yet obserue (gentle reader) that the Pope hath authoritie to institute newe religions, and none without his authoritie may doe the same: obserue also that there be in Poperie old religions, and newe religions, &c. It were to long to speake of Canonists, Schoolemen, Thomists, Scotistes, and such other and the seuerall & different opinions they holde: but in the late dayes of Poperie here, were there not, sir, as many religions and moe to, besides your owne sectes, Arrians, Anabaptistes, Libertines, &c. Though none in effect were persecuted but the poore Protestantes as ye call them. These mens peculiar heresies in examinatiōs were commonly neuer touched, peruse the recordes, of these, there was little or no accompt made in those dayes of ignorance and darkenes, while men slept the enemy was busie in sowing his tares. As you odiously giue here names of sects, to bring these times into hatred, so all ambiguitie & spitefulnes laid aside, first take to your selues & your religion some fitter name, for true Catholikes

Domini, Francis. Augusti. Carmel. Apocalip. 9. 3.

we vtterly denie you to be. All are not Catholikes, that take the name of Catholikes: for so should the Arrians, and other heretiques in their time haue been Catholikes, & true Catholikes, heretiques & sectaries, as antiquitie reporteth. Vnder the name of Protestants, ye comprehende all those ẏ forsaking the Pope, & Popish religion haue betaken thẽselues to Christ and his holy Gospel, grounding their religion vpõ Gods word & his heauenly truth, compriſed in the Canonical scriptures, of the old & newe Testament, written by the Prophets & Apostles, and thereuppon are called in these tymes Gospellers, a fitter name than that you call them by Protestants: Of which religion and number wee acknowledge our selues to bee, and thanke God for the same. Cathari, or Puritan heretiques, I knowe none heere, God bee thanked, but I ghesse whome you meane. Your Authour sateth, the whotter sorte of Protestants are called Puritans. Nowe supposing their religion that you call the Protestants, to bee the trueth of God, as it is indeede: and that you that will bee called Catholikes, like not but condemne colde Catholikes as badde ones, and require zeale and feruentnesse, I pray you tel vs euen in your conscience if Protestants bee to bee allowed: whether sorte of Protestants are to be liked, the whotter or the colder, yet such still, (that ye abuse not your self) as with their zeale carry & ioine godly knowledge. It is good to bee zealous in a good thing, alwaies saith the holy Ghost. And you wot what is said to them of Laodicea in the Reuelat. for that they were luke warme & neither cold nor whot, that they shoulde bee spued out. We hope that if you whot Catholikes wil allow any Protestãts, ẏ poore Puritãs will finde grace with you. We once make but one religiõ of those ẏ you cal protestãts & Puritãs (meaning yet such stil, that yee abuse not your self (I say) & others, as ioine godly knowledge with their zeale) except we may do ẏ like with you whot & cold Catholikes, as ye cal them, & wee are troubled with so many sorts of you false Catholikes already, that wee are lothe to make any

Fol. 39. pag. 2

Galat. 4. 18.

Apocal. 3. 16

more,

more, except yee needes will your selues. Housholders of loue, as better agreeing with your religiõ, thã with Christs Gospel, we cast to your heape, as we doe al other false religions which we condẽne, & acknowledge no other than that I haue briefly described you. Summe, The true religiõ, or the religion of Christ, heere professed, is but one, your religion is not only one, but many distinct religions, saith euen your Angelical Doctor. Talke no more therefore of foure religions, in this Realme, when but one is auowed heere: & there bee moe then foure or fiue either, diuers religions, and distinct in name, profession, &c. not in a Realme but in one Citie & Towne with you: this is your glorie. I trust you wil not charge ẏ religiõ I haue shortly described, to be a sect, nor the professors therof to be Sectaries. I am sure iustly ye can not, considering that neither it nor they, holde of men, nor of names by them deuised, or by you put vppon them. That hath been hitherto proper to you & them of your religion. If you impugne this Religion, Take what name you will, yee shal shewe your selues to bee neither true Christians, nor good subiects. Take heede vnto it, it lyeth vppon you. And let not that moue you, because in the day and cleere light of the Gospel, when you M. Howler are gone, Heresies appeare and bee espied, that for the most parte were sowen in your tyme before, & in the night, that is in the tyme of Ignorance and darkenesse: It is the nature and propertie of the light to disclose and shewe things that otherwise lie hidde. It is a blessing of God. 2.2.q. 188. Ar. 1.

Againe, you knowe where GOD hath a Church, the Deuill will haue a Chappell harde by. And tares in the night are sowen in the same field, euen among the good seede. Heresies also must be euen among you, saith the Scripture, &c. Matth. 13. 1. Cor. 11. 3.

You say: Of these foure sorts of men, the Catholikes are the first, the auncientest, the more in number, & the most beneficiall to al the rest, (whome you accompt Heretiques & Sectaries) hauing begotte & bred vp the other

and deliuered to them this Realme, conserued by Catholike religion these thousand yeres and more, &c. Here, haue I to aske you who then be the fathers to all those supposed Sectaries, and men of diuers religions, that you say are at this day in this Realme: Who? but you Catholikes ẏ haue begotten them? Whose children be they, & of whose bringing vp, that are accompted to be of so diuers & naughty religions: whose? but yours ẏ will be Catholikes, who haue begotten and bred them vp. Howe come these yee accompt Sectaries, here, and by this Realme, howe you Catholikes deliuered it them, if al the sortes of men yee recken vp were such Sectaries, and naughty men in deede as yee accompt them to be, they might wel bee accompted your broode, but first, syr, wee must desire you to take out of your heape, those that you cal Protestants and Puritans. They wil call no man their father, I tell you vpon earth, as they be taught by their onely Maister Christe: for there is but one father which is in heauen, for the rest, the more we looke vpon thē the better wee knowe them by the face, and confesse them to bee the Ghostly children of you false Catholikes, they bee so like you: you bee the first yee say, and the auncientest: But the great Dragon (syr) that old Serpent called the Deuil and Satan, as the holie Ghost speaketh, is elder and before you, againe. You bee the more in number, The serpents seede is greatly multiplyed, but the womās seede, I doubte not, shal matche you wel ynough, not shee, that is the woman herself, as your common translation, to commonly corrupt, lewdly translateth the wordes, and so ouerthrowes the true sense. Of the battaile, victorie, and this whole matter reade the Reuelation of S. Iohn, namely: the 12. and 13. Chap. &c. In Catholikes and Sectaries wee see the Ghostly fathers and their children. Goe no higher to Grandsire, and great Grandsire, stay your wisedome I aduise you, for opening your Pedegree to much. Onely as you Catholikes haue begotten & bred vp Sectaries, so I pray you at this time tell vs of whome ye begate them? That is,

Mat. 23. 9.

Reuela. 12. 9

Genes. 3. 15.

let

let vs learne who was their mother & nurse whose breasts they suckt, and vnder whome so vntoward impes, were brought vp: To saue your honesties, and to make all alike father, mother, & children, Babylon or Rome, in one word, I thinke will serue all, if not, helpe me and teach me better, I speake as your Doctours teach mee. Howe beneficiall you Catholikes are to Protestantes or Gospellers, amongest others, your hot burning charitie, where they stande to your curtesie, sheweth: and the bloodie daies here in Christes Martyres, &c. did sufficientlie expresse. The more beneficiall you are to all the rest that are Sectaries, the worse yee deserue of this Churche. You plaine in another place of lawlesse proceeding, and crie out of Riot; heere you say, you deliuered the Realme, to them that inioy it. They tooke it not then by violence nor against your willes, they did you no wrong. *Section. 13.*

Howe this Realme hath been conserued by Catholike religion these thousand yeeres and more, that should you haue shewed & made plaine, your wordes carry an ambiguitie. Poperie once, and your religion, as it is professed and exercised at this day, is not (wee tell you) so olde. Againe, Christians, as wee professe our selues to bee, holding of Christe, and builte vpon the Prophets and Apostles, &c. Fetch the antiquitie of their religion, not from a thousand yeeres agoe, as you pretende to doe: but from a very long time before your 1000. yeeres, and so may iustlier then yours bee called the olde religion. This Realme hath from time to time been conserued by Gods mercifull and fatherly prouidence, and blessing, by wise and vertuous Princes, and their good and wholesome lawes, not by your blinde superstition rather then religion. Gods Churche and true Christians sometime moe, sometime fewer, not in this Realme, but throughout the whole worlde, haue receiued and conserued Christes religion heere now professed, and by mee more shortly described, these fifteene hundred yeeres and more, that I may goe somewhat aboue your

thousande yeeres, euen since the Ascension of the Lorde Iesus, though after a diuers maner, sometime and most commonly shrouded vnder the crosse, sometime otherwise, according to the dispensation and wisdome of the immortal God. It is wisedome & safetie for you not to goe aboue a thousand yeres, but to descende: for since that time Antichrist and his corruptions haue growen apace in the Churche, shewed themselues and preuailed much, God so punishing mens ingratitude: But if yee ascende from a thousande yeeres, if ye list to the beginning of the world, and let Gods booke bee iudge (wee shut out Aristotle, your Philosophers, and prophane men, in this case) you will finde litle vantage, not in Auncientnesse, though without trueth that were no great matter, yet you will stil be found to come after & behind, giue vs leaue to say as he in old time said: chriſt is my ãtiquity. Thus if you wilbe of ỹ old & true religion, thus must ye think, thus must ye do. Thus for trial we wish you to do, ioining gods booke euer with antiquitie. And so, Let that that is first be true: & let that that is afterward brought in, be false. As one speaketh. Gods holy word is afore al, is aboue al, & ancienter than al, that yee alledge or can do, for proufe of your religion, carying any good shew with it, & this is ỹ touchstone ỹ we woulde haue our religiõ, your religiõ, & al religiõs in the world tried by. It is a lowd lie & a vile slander to reporte & crie in her Maiesties eares, ỹ such partialitie & fauour is here shewed on ỹ one side, as that other religiõs, thã Christs, haue been permitted to put out their heads, to grow, to aduance themselues in cõmon speech, to moũt to pulpits without controulmẽt, & such extremitie on the other side, that the verie suspicion of your religion, hath not escaped vnpunished by terror of Lawes & rigorous execution therof. For one part: those of your side and godles men among vs by raising slanders haue done what they can from time to time as you do, to bring diuers godly men into discredite, & haue but to much preuailed with some, though God hath alwaies giuen

Ignatius ad Philadelphiens. *Mihi antiquitas Christus.* *Tertull.* *Fol. 16. pag. 2*

testimonie

testimonie to the truth & cleered innocencie. What ỹ smart of some the whilest hath beene you dissemble, euery body knoweth best where their shoe pincheth them. I write not An Apologie nowe, nor take not vpon mee to enter into euerie mans particular cause, to maintaine or defend ỹ same, much lesse to diffame & accuse our Lawes and the executiõ therof by her Maiesties Ministers (I owe more reuerence to the state than so to do) I only shew the vanitie of your reporte: you can for your vantage finde out & tel her Maiestie in this epistle of, one whom Newgate possessed long time for his fantastical opinions, as you iudge & speake: wherfore soeuer the matter were in deed: you vtter your choler, nay your malice & spight, you cannot finde out one of your owne side so brainesicke, that euen nowe writing an Apology, on your behalfs taketh vpon him by expresse tearmes, to confute her Maiesties late proclamations &c. You cãnot finde one so brainesicke that euen now being obstinately giuen to poperie, slue one of his owne fellowes in his heate or rage rather. Againe (sir) may you not remember, if it please you, of executiõ done by fire vpõ some in London & abroade not long since, for heresie, which were no Papists, nor of your Catholike religion, as you define & deuide things: Was this litle or no controlement: Litle surely or none in your opinion, so long as it is not vpon your selues. *Section. 7.*

But what tragedies make you vs of fleabitings vpon any of your side, which yet deserue worst both of church and cõmon wealth? Ye thinke to winne by exclamatiõ & outcry. Neuer was there any of your side yet, that in her Maiesties daies, and happy raigne euer suffred death, or was executed for this religiõ, nor any other that I know for, but these few I haue named, & yet this is ỹ string ye heere so much harpe on, this is your argument, that your religiõ hath found lesse fauor & tolleratiõ thã any other newer sect or religiõ whatsoeuer, yea that the tempest hath been so terrible, & your persecution so vniuersal, as the like was neuer felt nor heard of in England before, &c.

Straightnesse to Catholikes

4 THe lawe made by Protestants, prohibiting the practise of other religions besides their owne, allotteth out the same punishment to all them, that doe any way vary from the publike communion booke, or otherwise say seruice then is appointed there, as it doth to the Catholikes for hearing or saying of a masse. And although the worlde knoweth, that the order set downe in that booke, bee commonly broken by euery Minister at his pleasure, and obserued almost no where: yet small punishment hath euer insued thereof. But for hearing of a Masse, were it neuer so secrete, or vttered by neuer so weake meanes: what imprisoning, what arraigning, what condemning hath there beene? The examples are lamentable, and many fresh in memory, and in diuers families will be to all posteritie miserable.

5 To this nowe if wee adde the extreeme penalties layde vpon the practise of certaine particulars in the Chatholike religion, as imprisonment perpetuall, losse of goods and landes, and life also, for refusall of an othe against my religion: death for reconciling my selfe to God by my ghostly father: death, for giuing the supreame pastor supreame authoritie in causes of the Church: death, for bringing in a Crucifix in remembrance of the crucified: death, for bringing in a seely payre of beades, a medall, or an Agnus Dei, in deuotion of the Lambe that tooke away my sinnes: whiche penalties haue not beene layd vpon the practise of other religions: your Maiestie shall easily finde to bee true, so much as I haue saide, which is, that the Catholike religion, wherein wee were borne, baptized, and breede vp, & our forefathers liued & died most holyly in the same, hath founde lesse fauour and tolleration, then any other newer sect, or religion whatsoeuer.

6 And albeit the worlde doth know, howe that the great mercie and clemencie of your Maiestie, hath stayed oftentimes, and restrained these penalties, from their execution, & from the ouerthrowing of diuers men, whom otherwise they might and woulde haue oppressed: yet notwithstanding (as I

haue

haue said) there want not very pitifull exãples abroad, which woulde moue greatly, and make to bleede that Princely and compassionable heart of your highnesse, if their miseries in particular were knowen to the same: especially it being in such subiectes, as loued and doe loue most tenderly your Maiestie: & for such a cause, as lieth not in them to remoue, that is, for their conscience and iudgement in religion.

AND because to verifie your infamous, lie, and sclander in this behalfe, you adioyne hereafter particular examples of two learned Bishoppes that are principall dealers in the high Commission for Ecclesiasticall causes vnder her Maiestie: thoughe they need not my cleering to her Maiestie, and the state that put them in trust, yet to open your impudent vanitie, and to satisfie such as be not to muche affectionate to your side for the dealing both of the state and them, let vs heare what your Authour and friende in this Treatise, ye present to her Maiestie, saieth hereof. When a Catholike doth come before the Commissioners, there is nothing asked of him, but when hee was at Church? and if he will promise to goe to Church, commonly they accompt him a sufficient conformable man, that is to haue yeelded sufficiently vnto them. Here is rigorous execution; Is there not I pray you? here is great extremitie, & cause hatefully, and contemptuously to quote in your margẽt M. Couper, & M. Elmer. Ah M. Howlet, what shoulde I say, God giue you his grace, and make you an honest man. Againe, sediciously and deuilishly, comparing the high Priests and Magistrats of Iurie with this state, and likening their proceeding to a sweete charme. Thus he writeth in text and margent. What if the high Priestes and Magistrates shoulde haue saide vnto them: well, we are content that you liue with your conscience, so you kepe it to your selues, and trouble not the state, & so that you will (for obedience sake) some time come to our Synagogues shewing your selues, comformable men

Fol. 16. page 2.

Marke this supposition and aplie it to our time.

men to our proceedings. Nay what if they shold haue said: some of you also, for outward shew, (keeping alwaies your cõsciẽces to your selues) must flee this odious name of Christians, & seeme to cõmunicate now & thẽ with vs, in our sacrifices & ceremonies: we are cõtẽt also, that som of you shalbe our officers & iustices of peace, coũsellers & the like, so that you will somtimes (for orders sake) punish some of those indiscret fellows of your religiõ, which can not be contẽted to keep their cõsciences to thẽselues: so you wil also giue some prety, sharpe charge in your circuites, sessiõs, & assẽblies (alwais keping your cõsciẽces to your selues (& if some of you also wil somtimes, step vp into the pulpet, and speake, three or foure earnest words against this religion, it shalbe very gratful vnto vs, especially if you wil affirme it with an othe which wee haue deuised for ẏ same purpose, & this doing we assure you that you shall liue quietly to your own cõsciẽces, & we shal accoũt you for good subiects. If I say, ẏ Magistrats of Iury at that time shold haue giuẽ to the apostls & other christiãs this sweet charme, do you think that they cold haue abidẽ to heare it al out, whose hearts did rise & swel at two words only that they spoke, for the intreating of them to holde their peace.

The maner of dissẽbling Schismatiks liuely expressed.

Damnable dissẽbling this is done by many in englãd.

Liuing to a mãs own cõsciẽce, by leauing him selfe no conscience.

Heere is good & gentle stuffe: But sweet charmes, terrible tempests, & such persecution as neuer was felt nor heard tell of in Englãd before. Her royall Maiestie, her vpright laws against popery, & other such false religiõs, her graue, wise, & godly Counsellors, & ẏ ministers of her Maiesties laws, with other of the state here, neither feare nor regarde your false accusations, nor your impudent slanders, they can not reach to come nere thẽ, they pitie rather your wãt of discretiõ & modestie ẏ I say no more. You can not accuse or charge her Maiesties laws or ẏ ministers therof, but you touch her honour too nere, who giueth her royall assent to all lawes here made: her Maiesties lawes, counsellors, & ministers wõ better accord maw all in one line, & one way then you seeme to allow or like of. That her maiestie in ẏ sight of all ẏ world (as you confesse) hath shewed you so great mercy & clemency, that doeth but encrease your debt & dutie, and aggrauate your fault ẏ more, who so vnkindly & vnnaturally recompence her highnesse great goodnes, by withdrawing your selues from ẏ alleagians & obedience which you owe to God & her Maiestie, which shee requireth also at your handes, & duty bindeth you to perfourme: you pay & couer all wẽ faire flattering wordes & dissimulation, nothing else commeth from you to her Maiestie. It hath bin of her Maiesties

godly inclination and good nature, not of your deserts, ỳ she hath so oftẽ pardoned & so long forborne you. She hath not nor doth not ouerthrow, nor alter her good lawes prouided against poperie and treason. If you be not too too obstinate & miserable, let former clemency moue you to amende, els, take things as they fall out: her Maiesties lawes & the penalties thereof stand not for scar crowes. Abuse not your self & other M. Howlet. To scan politique lawes & ỳ execution therof is not our profession, yours I meane, as I take it, & mine, Their godly wisedomes ỳ make & execute ỳ lawes ye now plaine of, are aboue our reach: you take too much vpõ you, being a priuate man & not of counsel of making these lawes so vndutifully to checke & cõtroule ỳ same, you might like a good obedient subiect, take heede of incurring the penalty, & consider by ỳ execution therof, ỳ the end was to represse popery, massing, &c. If you will not heare my counsell, you might heare your owne fellowe in his discourse, or your selfe in ỳ latter ende of the discourse: which, for ỳ most part thereof is twise set down for failing: That the catholike Church hath alwaies taught her childrẽ that (how hardly soeuer their prince shold deale with them) yet are they boũd to beare it patiently, & to obey him for conscięce sake, as substitute of God, & placed in that roome for their punishmẽt, if they rule not wel, w̃ appertaineth not to the subiect to iudge of. You loue to tel what ỳ catholik church teacheth, & therby shew ỳ ỳ Popish church is not ỳ true catholike church: you come not frõ the Pope of Rome hither w̃ this lesson, you haue another cõmission. There was little space of time betweene the arriual of the Italian & Romish souldiers in Ireland and the flight hither of such spirituall birdes of the Pope, as you are, your chalenges and bookes were th̃ cast abroad, & this treatise, as fast as might be, afterward published: iwis you might, if it so pleasd you afoorde as much reuerẽce in truth to her Maiestie, & the ciuill state vnder God in gouerning ỳ cõmon welth outwardly, as you doe in the false Hierarchie to your Popish maiorities &c. with commanding authoritie, & laying vpon other, obedience with necessitie. Your malapert importunitie hath drawen and driuen mee of duty & zeale, to speake thus farre for clearing & defence of her maiesties wholsome lawes, & the execution thereof by her ministers, rather then ỳ any need required the same, except it be in respect of ỳ simpler sort. And yet M. Howlet, let me be bold to tell you that euen in this place where you so inueighe against the terrour

Popish Vbi maiorit as ibi & mã damdi auctoritas cateros manet obedientiã necessitas.

of lawes against your religion, yee iustifie greatly the moderation and equitie of her Maiesties lawes, and cannot denie but there hath been to great mildenesse vsed towards you in respect of the naughtines of your religion, thus you say: the Law made by Protestants prohibiting the practise of other religions besides their owne, allotteth out the same punishment to al thē that do any way varie from the publike Communion booke, or otherwise say seruice than is appointed there: as it doeth to the Catholikes for hearing or saying of a Masse. What haue you to plaine of in ỹ fauourablenes of this law towards you? Is this straightnesse to Catholikes? what more equitie and bearing with? woulde you in these times haue an Immunitie, to be exempted from all lawes and penalties? I blame you not, yee so fast and so many waies indanger your selues by breache of lawes, that yee neede this remedie greatly: but yee deserue it ill; the penaltie and the execution of the lawe is that yee plaine of, and yet is no more done than lawe, if alwaies so much. It grieueth you, that other fare not as hardly as you. The comparison is odious, the cause is not equall, your minde also is enuious, your opinion and affection parciall. *An enuyous man*, they say, *pyneth away at another mans welfare*, Is your eye evil, because her Maiestie is good? Murmure not, you haue no wrong. They that are iustly punished, when other of grace and fauour are spared, cannot plaine of Iniustice, as though they had wrong. It is a priuiledge that God in his matters, and Princes, States, and other ciuile Magistrates, haue in iniuries done vnto them, by iustice to exact and execute penalties where they bee due, and by mercie sometime, to pardō and release offences done against their Persons, vpon great consideration to some certaine, without doing any iniustice. Iustice & mercy, may goe & stand together, and both of them are seuered from extremitie and parcialitie. You might spare well ynough many of your exornations and Rhetorical figures; you neede not make such exclamation as you doe.

You

You thinke that saying, and hearing of Masse is too hardly handled by our lawes heere. You weigh not the matter aright nor indifferently. First, what is the Masse? Next, what meane you to buy such Deuilishe tromperie so deere? Your Masse for both saying and hearing is iustly abrogated heere, as a thing, that in respect of the sacrifice thereof containeth blasphemie against God, is iniurious to Christs death and Passion, is an Idoll, erected directly contrarie to the institution of the Supper of the Lorde, and a meere prophanation thereof, farced and stuft full of grosse superstitions, to poison mens soules with, so farre from edifying that it destroieth: that I speake nothing of the Apishe toyes therein containing great mysteries with you, fitter indeede for a stage then for the holie house of GOD. You heare briefly and in summe our opinion of your Masse. If you can say better for it out of Gods booke, let vs heare that, and yee shall, God willing, heare of vs againe. In the meane while for breuitie, because you do but touche it in passing, I surcease also, from doing that nowe which is so often and well done already, and rest therupon, and to answere you, I denie your suppositiõs, till you bring vs some proofe, which you doe not heere. If ye cannot liue without saying and hearing this abhominable Masse, plaine no longer of the miseries that yee willingly runne headlong into, the punishement is very moderate and gentle, nothing so harde as your desert is in this behalfe. It is your honour, as seemeth, you trauell to recouer your Helena, a rare perle, a precious iewell, mych good dite you with it, draffe is good inough for Swine. Refuse neither heate nor colde. Runne I pray you thorowe fire and water, to come to it, if yee needes will: but yee were better bee admonished and aduised: At least all the godly wise will, if it bee but for so hainously dishonouring God, and deadly wounding their owne soules.

Thus writeth your Authour in his booke, the hearing of Masse is not onely worth the ventering of a hundred

In the vilifying of Masse.

The hearing of Masse how well worth a hundred Markes.

Markes or sixe moneths imprisonment, but also of an hundred thousand liues, if a man coulde loose euery one for that cause sixe tymes: and an hundred tymes miserable is that man which for any worldely respect doeth depriue himselfe of so great a benefite, as the participation of this sacrifice is.

The lyke to this I say of the practise of the other particulars, that ye mention, and the penalties layed thereon, yet is it not harde to spye out your cloaking and colouring of thinges in speeche. It is vnnaturall, vnreasonable, vnconscionable, vnduetifull: It is against the lawe of GOD and man, and namely of this our Countrey, that an Englishe man shoulde refuse the othe of allegeance and obedience to our most naturall and dread Soueraigne, and vnder pretence of Religion giue it to that proude Prelate of Rome. If you haue any thing to say to the contrary bring it foorth, our answere you heare, our grounds and proofes are so pregnant, as if yee considered them wel, they might shame or winne you: but your religion possible hindreth you from reading the bookes on that side, as your Authours opinion is, least indeede that good shoulde come therof, and therefore it auaileth litle to wryte for you. What mischiefs haue beene wrought by your deuised eareshifte? What is nowe sought thereby in your reconciliation? what the foundation and vse thereof hath afore time been? What a snare and slaughter house to mens consciences? Is to well knowen at this day, to thinke it may bee set out with colours to commende it, the worlde wareth too wise, to bee abused with such grosse absurdities, yee talke of a reconciling to God. I forbeare, to say in trueth, to whome?

Yet in your reconcilement by your Ghostly father, your confiteor must go before his Misereatur. In reconcilemēt of your selues to her Maiestie and the State, take (at least wyse if yee will followe no better) the worldly wise mans counsail,

counsaile, if your stomackes bee come downe, confesse and submit your selues to mercie.

Yee talke much of death, as though yee suffered paine of death heere for your religion, yee reppne, are grieued, and offended that other haue not beene put to death, for practise of their religion, and yet doe I not knowe any of your side that hath suffered the same, as I sayde for his Religion, in all her Maiesties most happy raigne, vnlesse there haue beene founde besides seditious and traiterous dealing in the partie against her Maiesties Royall dignitie and personne, and the State of this Realme, which by wholesome lawes it behoueth her Maiestie to conserue as lyke a good mother of her Countreys, shee hath hithertoo done and still doth.

Erranti, sit medicina Confessio. Cic.

Aristotel. Salus Ciuitatis sita est in legibus.

Yee say among other thinges it is death heere for geuing the supreme Pastour, supreme authoritie in causes of the Churche, Speake plainely, wee say it is for geuing away to the Pope, G O D his, and Christ his right and tytle, and for denying vnder them her Maiesties souerainety in her dominions. Wee say yee say vntruelie, as the woordes lye, It is so farre of from beeing death to giue to the supreme Pastor, supreme authoritie in causes of the Churche, that without checke of our Souereigne, yea with her Maiesties good lyking wee doubte not, we heere maintaine and defende the same by the scriptures and ouerthowe your proude Prelates vsurpation thereby. Yee shoulde therefore haue done that heere, dealing with her Maiestie at least, which you and your Author going by supposition lightly neuer doe, to wit: haue shewed who this supreme Pastour is, and haue proued the Pope to bee hee. In the meane whyle as we graunt the supreme & chiefe Pastor in Christ his Church, supreme and chiefe authoritie in causes of the same; so in steede of your Romaine Pope; wee ascribe that title and office to Iesus Christe alone, by the warrant of G O D his holy spirite

spirite and word, which call him Archpastor, or chiefe and Supreme Pastour, and finde not that title imparted in the newe Testament, to any in Churche Ministerie, much lesse to the Pope of Rome. If you nowe finde as good warrant for your Pope in God his booke, lay it vs downe, and wee wil yeelde: But that neither haue you hitherto done, neither yet shall yee be able to doe, wrangle as long, and as much as yee will, your best daies are past.

For the rest wee repose vs to any indifferent bodie whether it bee more to God his glorie, and beseeming God his people, the Churche, to holde with the Scriptures that Jesus Christe alone, the sonne of God is the Arche and chiefe Shepheard, or without warrant of Scripture to giue the same to the Pope.

Nowe Syr, and when the Lawes of this Realme giue to the Princes heere their Soueraignte, and require the subiects to acknowledge the same in this Church and Realme, and the Kinges and Queenes from time to time, challenge and accept the same, neither doe the one professe to giue, nor the other to take, Gods place or Christes from them, nor yet so much as to incroch vpō the Church ministerie, in taking authoritie to Preache, administer Sacraments, and execute other Church Ministeries & functions, yea by meanes of your malicious interpretation, the contrary is protested, but according to dutie from God, to maintaine and see those thinges doone by Pastours, and suche as to whome those charges likewise from God do appertaine, not admitting therewhilest, which is your griefe the immunities that the Popes aforetime haue giuen Cleargie men, in exempting them from the ciuil authoritie and iurisdiction. What haue faithfull subiects heerein to repine at? What haue they to plaine of? Yeelde with vs vnto it and yee shall finde wee haue all great cause to praise God for her Maiestie, and for ciuill authoritie, wee denie then that any forraigne Prince and Potentate, Ecclesiasticall or Ciuil (if yee will) is aboue her Maiestie and her people,

in

in these her dominions, in any manner of causes, or haue to deale here, but vnder her, & by her leaue & liking. And to God his glory & our cõforts, haue we still w̃ all thãkfulnes to obserue that her Maiestie doeth not sit in mens consciences, nor profesſe to make lawes to binde the same, as your supreme pastour doth: but leaueth cõscience to God, Christ, his spirite and worde, to be ruled and framed thereby, without further pressing the same, then the expresse woorde of God doth, in so much that for her Maiesties owne respect, in matters appertaining vnto her soule and conscience, she yeeldeth her selfe obediently, to heare, receyue, and obey, as euery other christian, the voice of God and Christ speaking vnto her in y̑ holy scriptures, by true pastours, and other ministers meere Church gouernours, leauing to them there seuerall charges whole, without diminishing any part therof, as reason is.

Nowe sir, if the Pope and Popelings, namely her Maiesties natural borne subiects, especially by their vnnatural styres, to the danger of her Royall person, and the state of the Church and Realme, haue caused any lawes to be made that be preiudiciall to their attempts, let them thanke themselues and leaue their busie and perillous practises, & neyther pretend conscience where no good conscięce cã be, nor thinke y̑ the Prince hath to giue ouer her Royal prerogatiues, or to altar the state for their pleasure, this is the very state of this matter. If this can not call you home nor content you, we say further, that the supreme pastour yee haue made choise of (for it is not hard to guesse at your meaning, though your wordes be doubtfull) is a woolfe, or woorse then a wolfe. To giue your Pope supreme authority in this Church, besides that it is treason against her Maiestie and the state, it is to commit the poore lambes to no better then the rauening wolues keeping. Howe many good lambes, hee and his whelpes deuoured here in a very fewe yeeres, when he had last to doe with this sheepefolde, the memory and smart is yet freshe, and before mens eyes. The

more haue we to praise God for our dread soueraigne, ỳ in tender care of God his sheepe and lambs, and her maiesties, shee hath eased our neckes and shoulders of that yoke and hell like bondage. Besides this M. Howlet, where you giue to the Pope as supreame Pastour, supreame authoritie in causes of the Churche, yee had neede to explayne this some what playner for your owne religions sake and those of your side: as whether the Pope bee aboue the Counsell, or the Counsell aboue the Pope? Also, what ye call Churche causes? and whether yee denie his supremacie aboue Emperours, Kinges, and so fooyth in other then Churche causes, or yee subiecte him to them? Whether as Peter his Successour yee giue him all Peter his Patrimonie and priueleges &c. and so because, as one Pope sayeth and your Cannon lawe approoueth, Christ committed to blessed Peter (no where) in deede, the right both of worldly and heauenly Empire, will yee abridge that or no?

What should I speake of your Reliques, yee may say of all as yee doe of one (a seely paire of beades) seely and single stuffe surely. Why make yee such accompt of this seely ware, that is but tromperie and trashe, cast such baggage from you, and there is an ende of all troubles for that.

Yee talke of the Catholike religion, and of your owne religion, saying: my religion. Lieth the Catholike religion and yours in these pointes, in deede M. Howlet, yee heere name? will yee needes lie in perpetuall prison, leese goods, landes, and life for the same? After by eare shrift to your Ghostly father, yee bee discharged of lawfull and duetifull obedience to our Soueraigne as vice gerent in God his place, to whom yee owe obedience for conscience sake, as to God him selfe, whose roome she possesseth, as the substitute and Angel of God (thus speake ye some tymes) to yeelde the same to a Priest and proude prelate, to a forrainer, and forerunner, to Antichrist, if not him selfe, rather to the Pope of Rome that hath nothing to doe with Englishe subiectes (after this inuerted and peruerted

ythe and bowe: You call it your *reconciliation*) lieth your religion, I say, in a maskíng Masse, in a crucifixe, *Medall*, *Agnus Dei*, and such other images: yee call them lay mens bookes, in a seely payre of beads (so you speake your selfe) and such other reliques? then woulde I surely haue all men consider well the dayly exercises of our Religion which is Catechising and instructing of youth and the ruder sort in ẏ Articles of the beliefe, the tenne cõmandements, the Lord his prayer, and other the principles of christian religion: preaching and hearing preached God his holy woorde, ministring and receiuing the Sacramentes of Baptisme, and ẏ Lord his supper, according to Christ his holy institution in the Gospel; prayers to God for necessities, and thankesgiuing for benefites, with confession of sinnes, and of our faith also: and singing of Psalmes, &c. These are the vsuall and ordinarie exercises, and the principal of our religion in our dayly meetings, kept among Englishe men in the Englishe tongue. Nowe let these be compared with your exercises that you set vs heere downe, and with the other ceremonies of your Catholique Romane Churche, and their Latine seruice at this day, and then let iudgement hardly bee giuen whether of the two bee more to God his glorye, the Churches, that is, God his peoples edification. to heauenwarde, and as God his religion best grounded on his holy woorde, as comformable thereto, and so consequently to be receiued and imbraced with all thankfulnesse to God and our soueraigne. I am perswaded (M. *Howlet*) that as in your motiues for alteration, in so bad and corrupt a religion as yours is, you moue very litle her Maiesties resolute and setled conscience on better groundes then yours, for all your cunning and sugred speeches: so this well weighed and rightly, your friendes reasons, and your glosing will gaine as litle to your side.

I can not followe particularly all your impudent vn-

truths & slãders without vsing to much vnseemely tearms, in geuing you that you deserue, I will but touche so much as I shall thinke requisite, the things that seeme needefull vnto me, for the readers satisfaction and admonition. I cannot let passe that ye say heere, we were borne, baptized, & bred vp &c. in the Catholike Religion: still ambiguitie of speeche: but I guesse at your meaning, you meane your selfe and your fellowes I suppose: for we renounce and vterly denie, with thankes to God, that wee or any of vs were baptised in Popishe, or in any man his religion. Wee were baptised, In the name of the Father, of the Sonne and of the holy Ghost, in the name of Christ and into Christian religion: and therefore is Baptisme called Christening and Christendome, not Popening and Popedome. I will not calculate your age M. Howlet, and yet it may bee, you were borne and bred vp in the time of the Gospel, and profession of this religion, many of your side I am sure were, & yet shal not neede to be rebaptised, as though yee had been baptised in heretical religion, by your opinion. You were baptised, wee hope, In the name of the Father, & of the Sonne, and of the holy Ghoste: for euery Popishe Priests forme in baptising, wee haue not to answere, looke you vnto it.

We finde in your owne decrees, among other your corruptions of Gods holy orders & his Institution recorded euen in the ministring of this sacrament of Baptisme in the Latine tongue: that a Priest in Pope Zacharies time, baptised a childe, in too too barbarous, vntoward, and vile, a forme, as is set downe in the margine: * Therefore not without cause, bid I you looke to your Priestes and their doings afore time. One may iudge there bee many holy things euill fauouredly slubbred vp among you. I haue tolde you, the order of Baptizing in our Churches: for the circumstance of tyme, when: it is no great matter in this case, looke to the substance. Antichrist with all his corruptions and mischief coulde neuer ouerthrow the forme & substance of Baptisme hithertoo, not in the tyme of Poperie. Let your Antichrist take

De Consecrat. Dist. 4. (retulerunt Baptizore.

* *In nomine Patria, & Filia, & spiritua sancta.*

take his corruptions, ꝑ is his religiõ. Let vs thãke God for the substance of our Baptisme, that wee neede not be Baptised againe, reserued by God for vs, and vnto vs, in spight of Antichriste and the diuell in all ages. To God greatly, yea wholly: To these wee are nothing beholding for the same, and as litle or lesse for the corruptions they mingled therewith. What ye meane when ye say: we were borne in the Catholike religion, is somewhat darke, in a thing is diuersly taken: consulte with your M. Aristot. we were borne, and you too in iniquitie, dead in trespasses and sinnes, and are by nature the children of wrath aswell as others. Thus speake the Scriptures. *Psal. 51. Ephe. 2.* If you meane as I thinke yee doe, that wee were borne, your selfe and all, and Baptised in the tyme of Poperye, wee graunt it. But in or into Popishe religion, wee denie it. It is one thynge to bee Baptised in a Popishe tyme, and another in Popishe religion: keepe the wordes wherewith we were baptised. In the name of the Father, and of the Sonne, and of the holy Ghost. This is neyther Poperie nor Popishe religion. Herewpon, wee say your argument and your fellowes is taken from Sophistrie, and is a Sophisticall and babbling quarrell. You may easily finde the fallacion. Thus falleth the Bulwarke alone, and of it selfe, or is taken very easily, that yee imagine impregnable, till it bee tryed or assaulted, wee see and heare well inough what accompt yee make of this argument abroade, to deceiue the simple. Distinguishe, whiche is not harde to bee done. Betweene God and the Diuell, Christe and Antichriste, Poperie and True Religion, Gods holy word, and mens Inuentions. Let eche one haue that is proper to him, and it: And this argument (of being Baptised in the Catholike Romane religion, as these men speake, that is Popishe religion, as wee truely speake) will easily bee answered.

Looke better to your abrenuntio say yee, Credo say ye, & volo say ye.

Her Maiesties clemencie, that yee talke of, and great

mercie, as it hangeth not on your commendation, as needing the same; so both it, and the cares wherewith you disquiet her peaceable and quiet estate, and perce her tender heart (so much as in you lieth) should make your hearts to bleed in your bellies, rather then hers, if they were not harder then flint: neuer praise your loue to her Maiestie, you are litle beholding to your neighbours, that neede to praise your selues: for no body els can. Say not, to excuse your peruerse wilfulnesse, that ye are not able to remooue the cause, because it is your conscience & iudgment in religió. You haue framed your selues a conscience, ye may as well remoue it. Ye haue freewill sirs, yee say, on both sides. Yee could freely enough fall, arise as freely I pray you by reforming your conscience and iudgement. Lie not still in your owne myre, and say yee bee perplexed, because some of your doctours talke, and teache perplexetie that men are sometime brought into, whiche is but a foolishe opinion. We will pray to God, yee may remoue it or come out of that diuelish conscience, ye seeme nowe to pretende: but this therewhilest we warne you of, that yee take not the way, by abstaining from holy Church assemblies, where the proper meanes to winne you to God, is to be had.

BVt nowe, these afflictions, howe grieuous and heauie so euer they were, yet were they hithertо more tollerable, because they were not common, nor fell not out vpon euery man: and if there were any common crosse layde vpon them, (as there wanted not) they bare it out with patience: as their discredite in their countreyes, who were borne to credite and countenaunce in the same: distrustfull dealing with all of that religion, notwithstanding their resolute redinesse, to spende their liues in your Maiesties seruice, and other the like afflictions, which they shifted out with, as they might. But at this time present, and for certaine monethes past, the tempest hath beene so terrible vpon these kinde of men, and their persecutions so vniuersall, as the like was neuer felt, nor feared before. For besides the generall molestation, and casting into geales, both of men, women, and children, of that religion, throughout all partes of your Maiesties Realmes: there are certayne perticulars reported here, which make the matter more afflictiue. As the disioyning of man and wife in sundrie prisons: The compelling of such to die in prison, whiche could not stande or goe in their owne houses: The sending of Virgins to Bridewell for their consciences: The racking and tormenting of diuers, which was neuer heard of before in any countrey for religion. And that which aboue all other things is most grieuous, iniurious, and intollerable, is, the giuing out publiquely, that all Catholiques are enemies and traytours to your Royall Maiestie: and this not onely to vtter in speach, but also to let it passe in print, to the vewe of the worlde, and to the renting of Catholikes heartes, which are priuie of their owne truth and duetifull affection towardes your highnesse, estate, and person. This was written and put in print this Sommer past, to a Noble man of your Maiesties priuie Counsell, for the exciting of him to the persecution of all Catholikes, by a strange brayneſike fellowe, whome Newegate possessed a long time, for his phantastical opinions: wherein he is so pregnant (if men report truely,) as hee can deuise

General crosses of Catholikes.

Particular extremities.

As M. Dimmocke was by M. Couper.

As young Maistrisse Tomson was by M. Elmer.

Iohn Field in his epistle dedicatorie of Phillip of Morneis booke to the Earle of Leycester.

any newe religion, vpon a weekes warning giuen him at any tyme. This fellowe affirmeth there, that all Papistes (as he termeth them) are enemies to God, and to your Royal Maiestie. The which in his meaning, toucheth so neere, so manie thousande good subiectes in this Lande, as I marueile that eyther his audacitie serued him to write it, or M. Elmers officers woulde allowe to print it. But it seemeth that Catholiques at this day, are made according to the Philosophers prouerbe. Præda Mysorum. *That is, laide open to euery mans iniurie, a pray for euery one to bayte vpon: and a common place for euery rayler to ruffle on, and to rubbe his cankered tongue in their slaunder. In all which great wrongs, they haue no appeale but vnto God, and to your Maiestie as Vicegerent in his place: before whome they desire, aboue all other things, to cleare themselues, from this greeuous obiected cryme of disloyaltie, by protesting, and calling, the omnipotent knowledge of our great God and Sauiour to witnesse, that they are deepely slaundered in this point, and that they are as readie, to spende their goodes, landes, liuings, and life, with all other worldly commodities whatsoeuer, in the seruice of your Maiestie and their Countrey, as their auncitours haue beene to your Noble progenitours before this, and as duetifull subiects are bounde to doe vnto their Soueraigne Princesse and Queene: only crauing pardon, for not yeelding to such conformity in matters of religion, as is demanded at their handes: which they cannot do, but by offence of their consciences, induced by those reasons, which more at large are declared in this Treatise following.*

Arist. li. 1. Rhetor.

NOwe (leauing the bragge you make of your resolute readinesse to spende your liues in her Maiesties seruice (which as hitherto she hath not, so God graunt shee neuer neede to proue your fidilitie) and of your patience in your troubles: meanned of, rather then founde) proceede I, M. *Howlet*, to your newe persecutions and extremities, as yee call them, in deede to your shameleſſe slaunders, charging particular persones before her highnesse, whose chaste eares, vnwonted to such impudencie, you shold at least haue

spared, but yee make no accompt of that; The other dealing beseemeth you well ynough, whereupon making your entraunce vppon generalles still, as true as the rest, you talke of casting into Geales, both of men, women, and children of your religion throughout all partes of her Maiesties Realmes. Fye for shame, are yee not ashamed: tell trueth, and expresse the cause wherfore, or else peace, Lying lippes are abhomination vnto the Lorde: but they that deale truely are his delight. Prou. 12. 22. Hee that dissembleth hatred with lying lippes, and he that inuenteth slaunder, is a foole, &c. Prouer. 10. 18. It is possible to bring some examples of imprisoning, whipping, and burning too, of some children and infants of our mens in your kingdome, besides women and men, young and olde. Let Bonner that dead is goe, and other his mates. Heere I remember what befell a woman in the Isle of *Guernezey* and her infant, in the late dayes of persecution vnder Queene Marie, howe both were cruelly burned, the storie is to bee seene, the people of the Countrey testifie of ꝑ crueltie and the truth of the matter, the deane and other that gaue the sentence, aliue very lately and I thinke still, and diuers of the executioners in her Maiesties dominions, and out of prison too. The profession of ꝑ Gospel followeth not your Romaine Catholikes in thirsting after blood, her Maiesties royall best and her people and Realme; except it bee a fewe that; growe out of kinde, are free from such barbarous and sauage crueltie. Her Maiesties wil is it shoulde be so, God be thanked therfore.

Leauing generals which yee plaine of, but proue nothing, yee come with like proofe, that is none at al, to particulars, reported heere, say you: but by whome & vpon what credit you say not, of you and vpon your owne credit wholly. At first clap you charge two, not of the meanest bishops in this lande: what dare not you doe to meaner personages? but the best is you shewe what you are and what credit is to be giuen to you. Your reports are lies and too shameless,

yee declare at pleasure in your Epistle of disioyning of man and wife in sundrie prisons, &c. What were your, not disioynings in sundrie prisons; but violent diuorcements of man and wife, pronouncing the same without all warrant of God his worde to bee whoredome and worse then whoredome, when it was. Your hote burning, if not both the maried couple, yet one leauing the husband a widdower, the wife a widdowe, the children fatherlesse and motherles, your killing diuers in prison, &c. This was nothing, it was worth neither the noting nor the quoting: yee quote vs. M. Dimmocke, in your margent and M. Couper. But syr, the Bishop of Lincolne whome yee name, is aliue, and able to answere your slander, God bee thanked, and hath already openly done the same to your shame. M. Dymmock, as I vnderstande beeing orderly called before her Maesties high Commissioners in causes Ecclesiastical, whereof the B. of Lincolne is one, was for his demerits restrained, not committed to any prison or common iayle: but wild to chuse him a house, as hee did a friende of his, in the Close at Lyncolne, where he was (during his restraint) well ynough vsed, his wife resorted to him, and hee sundrie tymes to the Bishops table; beeing there, hee might peraduenture sometime be displeased at the Bishop his talke after dinner, who carefully and painefully trauailed to winne him to Christe. This was the harde vsage yee make so Tragicall adoe about. I am ashamed to rippe vp your words of compelling such to dye in prison which coulde not stande or goe in their owne houses. If not all, the one halfe of the sentence is a Paradoxe, or strange kinde of speach. From Lincolne, you leape or flye rather to London, and talke of sending of virgines to Bridewel for their consciences, yee quote vs only one, as (say you) young Mistrisse Tomson by M. Elmer. Yee heard by report, belyke, of some thing, wherof you make more, as is your manner. The thing, as is reported is false and vntrue as the rest: for neither was she sent to that place by the B. of London, but by the Queenes Ma-

iesties

iesties high Commissioners and the appointment of the whole benche, neither was it for her conscience, but for her flering, mocking and such vnmaydenly vsage towards authoritie, that shee was committed to Bridewel, and that to the ende she might thereby the rather, get by her handes and labour somewhat towardes her maintenance. How euer it were, we haue to thinke reuerētly of the proceedings of authoritie, and to iudge she wel deserued the punishmēt layde vpon her, & that the Cōmissioners had reason & good cause to take that course with her they did. The cōmitting of her to Bridewel, why shoulde it be thought so great an offence as H, makes it, seeing the place is ordeined not to make of honest women Harlots, but of Harlots honest women, by punishment and repentance: Therefore the Cōmissioners seing the intollerable vnshamefastnesse, the bouldе vnmaydenly countenance of the woman without blushing, the immodest speeches and flowting laughters in the place of Maiestie and Justice: suspected that chastitie could not bee there entier, wher so ill, so bould, and impudent behauiour was, in so open, and so honourable a place. Therefore they thought it good to commit her to that place, where though not her chastitie, yet her modestie, and maydenly behauiour might bee recouered. The time was, when Howlets mood thought it no fault to racke Anne Askue (a gentlewoman of a good house) nor to burne the handes of maides before they burned their bodies, nor to vse other most hellishe torments against the seruants of God: but nowe (forsooth) the Papists being sufferers (as they thinke) and not doers (as they wishe) can make of euery molehill a mountaine, and of euery fillip a mortal and deadly wounde. Are they not ashamed to cry out against carying to Bridewell, where the offenders bee kept aliue, lie, and liue well, and be made better (if they haue any grace) and not worse: where they carried the saints of God to Smithfielde, to fire, and (as they themselues were not ashamed to say) from that fire to hell fire: Such was their mercie. If God doe accompt Idolatry to

bee

be the most abhominable fornication of the soule, & much fouler then the defiling of the bodie: then what wrong had that idolatrous wench, who had prostituted her selfe, and her soule to the worse sorte of filthy fornication, if shee were carried to the house of reformation, where shee coulde take no euill example, neyther of life, nor belieke: If such as bee sent to Bridewell returned thereby defiled eyther in body or soule, or both, as those commonly bee, whome Sathan sendeth on his errand to Rome: then were it a fault indeede to thrust them to such a Prison. I take this an honester imprisonment, then your Canonicall intrusion into Monasteries was, where what they sawe, what they heard and learned, the worlde is not ignorant.

I haue to craue pardon that vppon this raylers slanders I make so bolde as to speake in their defences, whose credite with her Maiestie and the State is so good, that it nothing needeth my pleading or others such as I am, and that maketh mee not to stande long in their purgation: but onely to note the aduersaries craftie and naughtie dealing. If hee were heere to answere it, the parties bee such and their cause, as by trial before other Judges, or in any Court in England, it woulde coste him deere if they shoulde but pursue the cause. You speake M. Howlet of racking, tormenting, &c. for Religion (all must bee cloaked vnder Religion forsooth) you might bee ashamed, if ye had any, wyting to her Maiestie, to touche her honour so neere, and the highest authoritie in this lande, to whome these punishments are reserued, you wil neuer leaue your common rule: An Epistle blusheth not, *Pro. 24. 21.* My sonne (saith the wise man) feare the Lord and the King, and medle not with thē that are seditious. I will not as you doe, make my selfe more busie than needeth about her Maiesties affayres, and her honourable Counsailes, whereof I am not priuie, no more are you: though impudently yee rushe into euery thing, that I may iustly charge you with your owne

phrase,

phrase, they bee thinges M. Howlet aboue our reaches, they are to well handled to bee stayned by our reproches, let vs deale wysely and let them alone, or elsse learne to speake more reuerently of authoritie as becommeth vs. Yee knowe who and what presumptuous dreamers and false teachers they bee that standing in their owne conceipte, despise gouernement and feare not to rayle on them that are in dignitie. 2. *Pet. 2. 10.* *Iude, vers. 8.*

From publike and great personages and such as haue commission and authoritie from her Maiestie, whose names yee might haue spared for your owne honesties sake, you come lower, yee care not where yee roote, nor where yee byte. First yee catche holde of one whome ye cal a strange brainesicke fellowe, whome Newegate possessed a long tyme for his phantasticall opinions (onely Papists then haue not suffered for their Religion) wherein hee is so pregnant if men reporte truely (all goes vppon reporte) as he can deuise any newe religion vppon a weekes warning giuen him at any time. Gentle stuffe, This fellowe affirmeth in printe, say you, that all Papistes are Enemies to GOD and to your Royall Maiestie, and this is aboue all other things most grieuous, iniurious, and intollerable that the crime of Disloyaltie, is obiected vnto you, &c. Heereuppon you puffe and fume, or woulde seeme to bee angry: yee amplifie the matter, yee apeale, yee protest, yee bestirre you euery way, heere is præda Mysorum, expounded and set out with dogge Rhetorike, and much adoe: The thing might haue been quietlier taken and vttered with more patience and modestie, and your deedes, if yee had any, might better cleere you with wyse men than wordes will. Your iudgement of the man in this passion and in your owne case will hardly bee esteemed. This vpbrayding of imprisonment, this charging with phantasticall opinions and shewing none, and saying that the man with whome yee are of-

fended, can deuise any newe Religion at any time vppon a weekes warning giuen him; grounded but vppon this: if men reporte truely. This vncharitable and naughty dealing I say, may sauour of immoderat choler and heate: but of litle trueth or honest modestie, you would scarsely be content to bee so vsed your selfe.

Though it bee no parte of the matter, to stande in defence of particular men and their doings, neither take I great delight in that course, yet if that be the partie ye quote in your margine (M. Howlet) I answere not by reporte and heare say, as you too lightly doe; but vppon better knowledge: that it is very vntrue & a slaunder that you reporte of his deuising of any newe Religion vppon a weekes warning, &c. And that hee hath beene knowen neuer to haue altered his iudgement in Religion, since hee first entred the profession thereof, and at this day also, thankes bee to God, keepeth the true paterne of the wholesome doctrine of saluation, and constantly trauaileth for the maintenance of the Fayth against you and such other as fallen into Heresie impugne the same. It maketh no great matter what you reporte of him or such other; when almost yee can say well of no good man, the worse hee heareth of you in this case, the better wil hee bee liked among the godly.

Touching the matter I would your deedes M. Howlet, and your fellowes did not plainely confirme and approoue that hee writeth, if you bee so stifly addicted vnto Popishe heresie, as yee seeme to profesſe, and so obstinate in refusing by othe to acknowledge her Maiesties Soueraigntie giuen of GOD, and by lawe propounded to her subiects heere: Thinke not that it is this man his singular opinion in wryting and printing, but the common opinion heere of the best, that in the case you are ye be enemies to God & her Royall Maiestie and the State, & that worse tearmes also may beseeme you & your deserts wel ynough. Bee not angrie therefore at this, your to much stirring, will but increase

ereale the opinion of you. Haue you beene all this while in laying downe your grieues, in disclosing your miseries, and vnfolding (at large nowe) your pittifull afflicted case, and such intollerable molestations as you cannot beare, brought into such extremitie as neuer was heard of in England before. And is all come to this? that the geuing out publikely in print of these woordes, that al Papists are enemies to GOD and her Royall Maiestie is aboue all things the most grieuous, iniurious and intollerable? Is this the deepest wounde, and the greatest hurte yee haue? Is this such extremitie as was neuer heard of in England before? Alas seely moule that appeareth after the mountaines great trauaile, I woulde, when your side commaunded, wee had beene persecuted but by tongue and penne. Is that bloody persecutiõ forgotten nowe? these are man, but woordes, and in your owne estimation but the woordes and opinion of a straunge brainsicke fellowe, holding phantastical opinions, and vyle in the reputation of the worlde, what neede you bee so much moued thereat? Yee are of a noble courage, file not your handes vppon euery one yee meete. I see (M. Howlet) your choise and meaning heerein, cunningly to seeke to treade vpon the hedge where it is lowest, you are commonly in extremities, either with the greatest, or the least: you can hardly keepe the golden measure and meane in any thing.

This renteth your Catholique hartes forsooth, which are priuey of your owne trueth and duetifull affection towardes her highnesse, estate and personne, woulde to God that that is so priuey to your selues & vnknowen to others, her Maiestie at least, to whome it appertaineth, might bee made priuey to in deede, by your submissions, to her authoritie renouncing all forreigne power. I woulde yee woulde haue made her Maiestie priuey, before yee ran away & made your selues slaues to that Beast of Rome, I woulde before you had thus dealt with her Subiectes and Printed

your booke without her leaue and against her minde, you would haue made her Maiestie priuey of ỹ matter, I would you would yet now at the lẽgth returne home vpõ her Maiesties commandement and intimation giuen vnto you of her pleasure, and doe as some of your fellowes & companie doe, repent and stande to her Maiesties mercy. Ye need not be ashamed nor afrayde, you shal haue examples here before your eyes, of honester men, I feare than some of you will prooue, except you doe the lyke: This is good sooth and trueth, and the duetifull and bounden affection of subiects, this is good plaine English dealing man without Romish farded Rhetorique, or deepe Italian fetches: if yee bee so desirous to cleere your selues, as yee pretende, yeelde to this motion in time, Otherwise your Rhetorique is but colde, it perswadeth not, all that you say or can say for your selues, hath been & is considered: it is hardly worth the hearing. Hee that prayseth him selfe is not allowed, but hee whome the Lorde prayseth. How if her Maiestie reply & relie (as you speake) vpon her iust interest: how if shee say ye plaine more than ye neede, or haue cause for, if this mans wordes be the worst is done vnto you, that you make much adoe of a litle or nothing in comparison? howe if her Maiestie tell you where the trueth of the matter is to bee tryed, in deedes and good euidence, words are in vaine and preuaile not, howe if therefore shee bid you leaue flourishing, that is a vaine praysing and vaunting your Loyaltie in glorious wordes, set out with colors of petre Rhetorique, & bid you, for her satisfaction and assurance, goe to the matter, and by taking the othe of submission testifie and approoue your obedience, and shame your aduersaries that way. Let another man praise thee, saith the wise man, and not thyne owne mouth, a stranger and not thyne owne lippes. Namely, wee are bidden there, Not to boaste our selues before the King. You keepe no measure heerein M. Howlet. And in refusing conformitie to take the othe of obedience, and to goe to Church, vpon the reasons of the

1. Cor. 10. 18

Prouer. 23. 2

Prouer. 25. 6

treatise

treatise folowing. Ye maintaine a very corrupt conscience, if it may beare the name of conscience, which is so ill staied: If words may be receiued, your pay verely is good; if deeds bee required your money is not currant.

That is a great blocke in your waye, that you can neuer prayse your duetifulnesse to her Maiestie, but you must euer with all, craue pardon for your vndutifulnesse in the greatest matters: as you here doe for not leauing Pope and Poperie, and conforming your selues to religion &c. And yet yee doe the same cunningly, and vnder couerte of conscience forsooth grounded on the reasons that are in the treatise, which must stande in steade of al satisfaction to her Maiestie: where-of in place, God willing wee shall see. I am sorie I am enforced to followe and examine your wordes: I woulde there had been some grounded matter, for I am afraide as I wearie my selfe, so doe I some wise and discreete readers, but I must craue pardon in respecte of other that are more simple and rude, who it were pitie shoulde be by glosing, seduced or deceiued.

¶ *And that the Catholike religion in generall (for I medle with no mans particular fact,) is vniustly touched by any sect of our time, for teaching disobedience, or rebellion against their princes: it may appeare plainely, by the different doctrine which eche part deliuereth vnto his followers. First, Iohn Wikliffe, one of their progenitours, teacheth.* That a Prince if he rule euil, or fall into mortal sinne, is no lõger Prince, but that his subiectes may ryse against him & punish him at their pleasures. *Secõdly, Mar. Luther following the same steppes teacheth.* That Christians are free and exempted from all Princes lawes. *Whereof followed immediatly that famous rebellion of the countrey men against their Lordes in Germanye in the yeere 1525. and in the same two hundred thousande slaine in one day. Thirdly, Iohn Caluin not dissenting from the rest, teacheth,* That princes lawes

The Catholique fayth teacheth obedience more then other religions. Con. Const. Sess. 8. Cocleus. Lib. 1. & 3. Hist. Huss. Wicklif. li. 4. trial cal. 3.

In Bulla Leon 10. & in asser. art. ibi damnat. Cocleus in vita. Luth. & Sur. in. hist. huius. anni. Lib. 4. inst. cap. 10. Lib. 3. insti. cap. 19. Goodman Gilbye. Rom. 13. Vide om. Doct. 2. 2. quest. 90. de Leg. 22. Aug. in ps. 70. Crysost. & Ambro. in. cap. 13. ad Rom.

binde not subiectes to obedience in conscience, but onely for externall and temporal respect. *Wherof ensweth that if by any occasion, this externall feare, (for the which only the subiect obeyeth,) be taken away: as when he were able to make his partie so strong as he feared not his Prince: then he should not sinne in rebelling against him. And in another place, holding plainely the doctrine of Luther, he sayth.* That the consciences of the faythfull are exempted from the power of all men, by reason of the liberty geuen them by Christ. *Lastly the writing against the regiment of women in Queene Maries time for that the gouernment then, liked them not, all men can remember. Which, errours all, the Catholike Church vtterly condemneth: teaching her children, together with the Apostle, true obedience to their Princes, for Conscience sake, euen as vnto God him selfe, whose roome they doe possesse, and to whom they are bounde, vnder the paine of mortall sinne, & eternal damnation: patiently to obey, how hardly so euer they deale with them in their gouernment otherwise. By the which your Maestie may perceyue, howe falsly the Catholike religion is charged, by her enemies, of the contrary crime.*

9 *Besides this, if your Highnesse wisedome shall but enter into a litle consideration, of the demeanour of Catholikes, and of other of newer religions, towardes their Princes, this day in Europe: it shall easyly appeare, whiche of them are of the quieter spirites, and milder in obedience. I will not make mention of greater matters: but onely, to quite this aforesaide Puritane, which so falsely hath infamed vs, I will set downe here certaine propositions, gathered out of two sermons of two, of his preachers, by a minister present there, in Stamforde at the generall fast this last Sommer. Which fast being prohibited, with the preachings at the same, by the expresse letters of the Lorde Superintendent of Lincolne, bearing date the 5. of September, to the Alderman and Comburgeses of the said Towne: the preachers would not obey, but stepping vp into the pulpit, vttered as followeth.*

1. In

1. *In such actions as may further the publique fast, flesh and blood must not be called to counsell, to doe the Lordes commaundement, but they must be vndertakē without such warrant.* The first preacher.

2. *The religion that Ionas preached, did not (as ours now doth) depend and hange vpon Actes of Parliament. For we, when we go about such actions, as God is to be glorified in, doe first inquire, whether there be any acte of Parliament, to warrant our doings, or no.*

3 *It is the manner of her officers and Counsellers now a dayes, to reforme matters by acts of Parliament, and by pollices, and not by Ionas his preachings.*

4 *Her Counsellers neuer inquire, what newes at Poules sermō, but what reports are abroad, that if any disliking thing should come to the Kings eare, they might stop it from thence.*

1. *He is of no spirite, that will not promote that whiche God commandeth though all Edictes be contrary, for we must not obey fleshe and blood.* The seconde preacher.

2. *They that are ruled by the Edictes of men will change their religion with the Prince, and they are of no conscience, though they be neuer so much grounded in diuinitie.*

3. *What if nether the Queene, Counsell, nor Bishoppe, haue been present at the Fast, nor allowed thereof? yet wee ought to vndertake it. Put case, it is not in the Queenes chappel: what then?*

4. *This fast hath been hindred, by certaine prophane & earnall wretches.*

10 *Here loe, your Maiestie may see, with what temperate spirite these men doe proceed, and what they would teach and doe, if they shoulde be contraried in great matters, seeing they boult out suche doctrine against their Magistrats for crossing their appetites in so small a matter, as is a litle phantastical age of fasting, sodainely come vpon them, for a desire they haue, to heare themselues speake ten or twelue houres together, after their continuall railing against fasting for these twentie one yeeres past.*

But this is their spirite, to rushe into euery thing with inordinate violence, and to like of nothing that order and obedience layeth down vnto them. The which your Maiesties great wisedome considering, together with the quiet and modest proceedings of the Catholike part, shall, I doubt not, easily perceiue, what daunger it were to permit muche to such kinde of spirites, and to bereaue this your Realme, of so important a stay as Catholikes are in euery of your countreys, against the perilous innouations of these and the like men, whose finall ende is (as their doctrine declareth) to haue no gouernour or ruler at all.

A waightie motiue.

11 *And this may bee one great Motiue vnto your Maiestie, in respect of the safetie & quietnes of your whole realme, to extende some more mercye and fauour, to your trustie and afflicted subiectes the Catholikes. Who as they were moste ready at the beginning (according to their bounden dueties) to place your highnesse in that Royall roome, wherein nowe by the fauour of God you stande: So are they, and will bee alwayes in like sorte ready, with the vttermost droppe of their blood, to defende the same in all safetie, peace and quietnesse vnto the ende. In consideration of which good wil and seruice, they can not imagine to aske of your Maiestie, any so great gift, recompence, or benefite in this worlde, as shoulde be to them, some fauourable tolleration with their consciences in religion, the which consciences, depending of iudgement and vnderstanding, and not of affect and will: can not be framed by them at their pleasures, nor consequently reduced alwayes to such conformitie, as is prescribed to them by their Superiours: and yet this nothing deminisheth their duetifull loue towards the same Superiours, seeing conscience (as I haue said) dependeth of iudgement, and not of will.*

BEcause you Catholiques are touched, and that iustly with the crime of disobedience and rebellion towardes our soueraigne, and that the whole fault hereof proceedeth from

from you that teache and leade the rest hereunto, yee take some paines and seeke heere to cleare Poperie of that note, but ill fauoredly and to little purpose; for when you haue all sayd, the matter is where it was, you neither cleare your selues, nor satisfie other, you giue vs still faire wordes, and make odious cõparisons besids the matter: taking occasion in the most of this part, to slander & charge mẽ at home, here and abroade, aliue and dead, one and other, and still to vaunt and praise your selues, and so make all things to serue your turne. Herein spende you nowe sixe or seuen pages in this your Epistle to her Maiestie: Whereof I must particularly speake some thing. In the very entrye, yee say yee medle with no mans particular fact, but speake of the Catholik religion in generall. So ye leaue vs a generall, that can bee vndermined and ouerthrowne by no particulars. Take away particulars, and whereof will your generall consist. Thus prouide you a salue for all the trecheries & attempts, taught and committed by any person of your side in any tyme: So you salue vp the Popes bulles, if you accompt him a man among other, and his doing a particular facte. So, to make an ende, yee salue vp all other libelles and writings made by any of those, of your side, what treason so euer they containe. So ye vantage your selfe greatly (as ye weene) and no lesse seeke you to disaduantage vs: for what bring you against vs, and our religion in this case, but particular mens writings, and particular, not factes, but words of men. Thus can you to charge in generall our religion, both in doctrine and demeanour, conclude without all reason. A generall affirmatiue against vs, by one or two particular examples: but no particulars (as. I haue saide) how contrary so euer they be in doctrine and behauiour, to your Catholike religion in generall, may ouerthrowe that you generally denie, to fall into that religion. Ye thinketh you shoulde giue vs the same libertie ye take to your selues, you medle, you say, with no mans, particular fact, and yet you will driue vs to answere for particulars.

1 Your position hath two partes: one to cleare your selues, and your religion, to wit, you say, that the Catholike religion in generall is vniustly touched by any secte of our time for teaching disobedience or rebellion against their Princes, or as your note hath: The Catholike faith, teacheth obedience more then other religions. This is for you. I well wote not what you meane by your Catholike religion in generall, nor howe you may vnderstande your note, to bee some way true, that your Catholike faith teacheth slauish obedience, more then any other religion. In that it maketh Emperours, Kinges, Potentates, of the world, and ciuil Magistrates, so subiect to the Pope, as to treade on their neckes, to set them to holde his Stirrop, his bridle, to leade his Palfrey, to kisse his foote, &c. Which al be but duties of obedience on their behalfes, to set vp his creatures, the Prelates of the Clergie, to be Lordes ouer Gods Church, whose seruantes they ought to bee. As your very Pope also professeth himselfe to bee, the seruant of the seruantes of God: But as Salomon saith. When a seruāt raigneth, or is Lord, it is one of the things of three or foure for the which the earth is moued, & can not susteine it selfe: So this, and such like slauishe obedience, is nothing to the commendation of your Popishe religion: which in too vile speeche and maner, subiecteth into it those that yee call of the Laytie. For obedience of subiectes to Princes, it teacheth it so farre, as may serue the turne of that religion, and their ambitious mindes that I haue spoken of. 2. The other part of your position here, is, to charge vs & our religion, to wit, that the finall ende of our doctrine & doing, is to haue no gouernours or ruler at all; that all heretiks and sectaries of our time (such you call vs) in euery coūtrey where they are contraried, seeke to disturbe and molest by rebellion their Lordes and Princes, teaching the same to be lawfull, that they rushe into euerye thing with inordinate violence, and like of nothing that order and obedience layeth downe vnto them: whiche howe Clarkelike you proue, wee shall, God willing, see in

Prou. 30. verse 21. 22.

his place: for first haue I to speake of you, your faith, doctrine, religiō & demeanor, touching obediēce, & disobediēce wō is ỳ marke you shoote at, or should be at least, if ye rightly handled or perfourmed that yee take in hand. Thus must I stil put you in remēbrance of, that where you shold proue and shewe that your faith and your religion, that is, the popishe faith and religion at this day, is the Catholike fayth and religion, as you terme it: there you faile in your proofe. It must needes bee supposed you are, Catholikes, and wee Heretikes and Sectaries, because you say so without all proofe: but the truth is farre otherwise. False Catholikes or Catholikes in name; may goe in opinion of men for Catholikes, but true Catholikes shall they neuer be. Leaue this equiuocation and ambiguitie of woordes and speeches, and giue vs a sounder proofe then hitherto, if ye haue it; that Papistes bee true Catholiques, and we Heretiks and Sectaries: els giue vs leaue to beleeue, that all ye say is not Gospell. Our controuersie is not with the Catholik religion in general, but with your Popish religion in particular. The profession and fruites of your Popishe religion, and disobedience to our Soueraigne, the State, and lawes here: (if we goe not without the compasse of these times) will alwaies stoppe you from making a good argument, to cleare your religion from rebellion; namely, when you deale with her Maiestie, who is priuie of your whole doctrine and practise. Yf you make a perfect argument, eyther will one of your sentences be flatte false, and so must be denied, and you put to a harde pinse; or els there is no remedy but ye must run, for a poore helpe to an Elench, and fallatiō which is a bad kind of reasoning: You ỳ can not be reduced to conformitie prescribed by your Superiours: Inducing you to your soules healthes, to godlines, & to the cōmon good & quiet of the countrey; had not need to brag of your obedience towards your superiors. But while you frame a good scholasticall argument, to mainteine your Popish religion, that teacheth and practiseth disobedience and rebellion against our common Soueraigne and Queene,

which will be a good while to: I hauing spoken thus much in generall, will further and more particularly there-whilest enter to speake of your doctrine and demeanour heerein: Then will I, (so much as shall be necessarie) answere to those particulars ye obiect here against vs, & our religion. And yet here entring into a large fielde, to rip vp your corrupt doctrine and rebellious demeanour towardes princes; there is so much matter to treate of, that in suche plentie, it is harde to keepe measure, to giue ouer, and come out againe, wherof notwithstanding I must haue special regarde, and minde so to doe. This haue I to desire you not to bee offended with all: If I be any where founde in the matter, to vse the same lawe towardes you, that you doe towardes vs. For your doctrine therefore of obedience, and demeanour also: first I must admonishe, without you were better, that we may not call you that bee the children of the Pope and Popishe religion at this day, to the Apostles doctrine and their rule and practise, set vs downe in the scriptures at the beginning; the things bee too vnequall, and we may be no bolder with you, then so farre as your Churche teacheth you, and your supreme Pastors voyce, that is the Pope calleth you herein, and yet here fal some good words from you contrary to the rest of your doctrine, set vs down in your bookes, and your demeanour at this day towardes our soueraigne. I heare what glorious shewe, your words haue, and I see; you set vs downe in your margin. *Rom.* 13. Which heauenly doctrine we receiue, we teach, we stedfastly holde, and practise. The Scriptures are the foundation and grounde of our profession, we can not, we may not, we will not refuse them: our bookes as publique recordes testifie the same. Euery soule must bring euery mothers child of yours to be subiect to our Soueraigne & Queene, as to the chiefe, it is not spoken to lay men, as your glose vpō the decretals, expoundeth it *. But I see you sende vs further in your margin to Saint Thomas, and om. Doct. that is all your doctors, & there is a Vide afore it, that is a watche worde to looke vpon the matter. As

* Extra decretal. de censibus. cap. 2 omnis anima.

As for Augustin, Chrysostom, & Ambros. that come after your D. Tho. & om. Doct. They teache all one doctrine heerein with the Apostles, and therefore trying that they say by that rule, & finding it conformable, wee receiue it to their iust cõmendation. They are no Popishe teachers, but better expositers of the scriptures, & more faithful & sounde in this point, thẽ your late schole Doctors, bicause M. How. bids vs looke: I wish the reader that vnderstandeth Latin to looke and see their Popishe doctrine of the authoritie of a King or Emperour in the Decretalles, hee shall see howe the Pope playeth legerdemain, falsefieth the Scriptures, and doeth worse if worse may bee, shewing what spirite hee is ledde with. If that chapter and the glose were in English it would lothe any Christian eares. And again looke Dist. xcvi. And yet many of that age are somewhat more indifferent teachers and dealers, than you whot and bad Catholikes bee, for the most parte nowe adayes, that so grossely folowe the Pope, and Poperie that by writings & dooings ye stirre him vp, and raise sedition against our natural Soueraigne Prince, and yours, and this State and Realme, too vnnaturally, vnduetifully, and vnchristianly I wis. I haue looked syn, as your Authour whome you followe willeth vpon the place of your S. Tho. wee are sent vnto: In seeking I finde neuer a word of this matter of Magistrats and obedience there, as which deuided into three Articles treateth of the vsing of Gods name, in adiuring: which belongeth to the thirde commaundement, but you following your Authour in citing and quoting places, who, for his greate haste in wryting had not tyme to suruiew or reede any parte of his treatise ouer againe, and is therefore according to his request to bee borne withall, it may bee you were deceiued also with him: But let that goe as a small matter. Tell vs your selues, to what place of D. Thom. you sende vs rather than to that you name. In the meane while, as you and your Authour say and set vs downe one and the selfe same thing, So your D. Thom. by your leaue where

Extra de Maioritat & obedient, Tit. 1. tit. 33 ca. 6. solite.

Vide D. Thom. q. 2. 2. a. 9. 90. & om. doct. ibid.

in his summe he treateth of, that argumẽt disagreeth from you both: which, that the reader may some what perceiue, (thogh I lyke not to be so occupied) I wil shortly set down both your words, & some parte of his also. Thus your Authour whome you follow: The Catholyke churche hath alwayes taught her children that how hardly soeuer their Prince should deale with them, yet are they bounde to beare it patiently & obay him for conscience sake as substitute of God & placed in that roome for their punishement, if he rule not wel, which apertaineth not to the subiect to iudge of. Good wordes, howe cõmeth it to passe that you Catholikes vse not your selues thus towards her Maiestie then: how commeth it to passe, that your fellowes in their bookes printed abroade teache otherwise, & stirre vp sedition here then: Ye shewe your selues to bee another Balams, or Cayphas children, whose mouths must serue the holy Ghost at this time, to vtter ỹ trueth, though the instrument & meanes be very vnfit, & the whole serue your side to litle purpose, who elsewhere teache & practise the contrary. Be not angrie at the comparison, your owne side cõpareth Popish Prelates to Baalam & Cayphas. But your D. Thom. to whom you send vs, disputing whether mans law put necessitie on vs in the Court of conscience, and hauing obiected to the contrarie (as his manner is) out of the tenth of Esay: Wo be to them that make vniust lawes. &c. Hee answereth and saith, that that place speaketh of a lawe that laieth an vniust burden vpon subiects, whereunto the ouer of power graunted of God streacheth not it self. Wherfore in such cases man is not bounde to obay the lawe, if hee bee able to resist without Scandale (that I may keepe his word and your treatises) or greater detriment. And againe, wee must say: that a man is bound so farre to obay secular princes as the order of Iustice requyreth. And therefore if they haue not iust but vsurped principalitie, or if they commande vniust things, their subiects are not bounde to obay them; except peraduenture by some accident, for the auoyding

Per Balaam prelati significãtur. 2.9.7. Nos. Vide M. Hardings answere to M. Iuel. Art. 4. Diuis. 22. De Anna & Caiapha. Vide Hos. lib. 2. contra Brẽtiũ & Hard. confutat. Apolo. par. 6. cap. 6. diuis. 3. 1.2. Q. 96 Art. 4. in fine.

2.2. Q. 104. Art. 6.

of

of scandale, or danger: and can yee make that obedience for conscience sake? Againe in another place, agreeing with the Decrees, and alledging the authoritie of Pope Gregory the seuenth, hee wryteth as perillously for her Maiestie and this state, and all one with that which ỹ wicked Pope in his wicked Bulls hath at this day most wickedlie published and set abroade, containing a most diuelish Doctrine of Disobedience and a lyke practise, what euer you nowe tell in faire woordes, to flatter withall, in opinion you agree with these woordes of D. Thom. and apply all to and against our noble Queene and this State, as your practises too much prooue. The wise man saieth: Hee that hateth wil counterfaict with his lippes, but in his heart he layeth vppe deceite. Though hee speake fauourably beleeue him not: for there are seuen abhominations in his heart. Hatred may bee couered by deceit: but the malice thereof shalbee discouered in the Congregation. And that this, that I tell you of, is true among you, hot Catholikes, as you wil be called. I wil at this tyme wade no farther in your S. Thomases summe, nor in your Popes Decrees and other wryters of your side in former times: But let me be bold as you doe obiect vnto vs the doctrine of one or two of our men: so for all, to set you downe ỹ words at least of one of your cõpanios or great pillers & doctors rather of your present Popishe church, that is fled from his Countrey, Prince, & vs here, to Rome and abroade; there & thence, like a Popish Priest by practises & wrytings seeking to stirre vp among other seditious rebellions and treasons against her Maiestie, and this State; which partly by wryting, partly by posting betweene, is according to Commission and trust performed by him so farre as hee may to the vttermost. Saunders trauaile more laborious and spytefull, then sounde, Godly, or wise, in his huge peece of woorke of the visible Monarchy of the Church; is against the present state of this

2.2.Q 12. Art. 2. *Vide causa 15. Q 6. cap Nos sanctorum, & in. cap. Iuratos, &c*

Prou. 26. 24. 25. 26.

N. Saunders opinion and dealing.

this Churche and Realme of Englande, there needeth no other applier of the whole then himselfe; I suppose all you hot Romaine Catholikes agree and bee all of one minde in this behalfe, & in the name of you all, he speaketh for the rest, especially seing their voices being asked, they disagree not, any I know for, but cõfirme ỹ same rather in their wryting. In Saunders Epistle therefore (To the most vnreuerend Cardinals, Iohn Moron and twoo other) before his visible Monarchie, not only lyingly and slaunderously chargeth he the godly lawes of this Realme with impietie & tyrannie, and that this Iland almost alone at this day in all Christendome plentifully yeeldeth foorth Martyrs, (so hee calleth the Traytours that haue been and a litle before the wryting heereof were, executed heere for their trayterous attempts, and other English Romaine Catholikes, whereof in his beaderoll hee reckeneth vs vp a rable.) But furthermore also, vehemently stirreth vp the saide Cardinals (as though it were very earnestly from hence sued for vnto them) to trauaile by such meanes as they can, to deliuer the people heere (hee meaneth such as himselfe is) from this so great and cruel tyrannie, so hee calleth the most moderate and peaceable gouernement of her Maiestie: whereunto also, after congratulation and commendation for his former late dealing with this Realme, her Maiestie, and the State, hee exciteth the vnholinesse of the Pope in his Epistle Dedicatory to him, cõforting himself, & feeding other, and namely his Pope, with vaine hope (this was about ten yeeres since) that very shortly after, the runnegate Catholikes, and their fellowes, shoulde bee restored to their Religion and places heere againe, hee dreamed of a drie sommer: Wee may easily gather, howe and whence all the stirres here, since, arise and growe, and what the drifte of al is. If this bee not seditious doctrine and demeneanor rebellious and trayterous, what is I pray you. God lõg blesse and keepe her Maiestie among vs. Proceeding furder in his visible Monarchie thus wryteth he amõg other things:

He calleth Moron the protector of England: hee was the Popes Legate, & chiefe President of the late Councel of Trent.

N. Sander. in Epist. Ad Cardin. Moron.

Lib. 7. De visib. Monarch. Eccles. fol. 732. & ante a fol. 688. ad fol. 712. &c.

Sand. in Epist. dedicat. præfixa lib. De visib. Monar.

Pope Pius 5.

It

It belongeth verily, to the Bishoppes especially both to pronounce the king himselfe an Heretike, or an Apostata, and also to declare that his subiects are afterward free from geuing him any obedience, and that they ought to doe their endeuour, that another bee out of hande put in his place. Nowe if the subiects doe not looke to their office in this behalfe, it longeth to the Pastors, to prouide by any meanes they can, that he that sitteth in the chaire of Pestilence raigne not in the Church of God: this is the true obedience your Catholike Churche teacheth her children to yeelde to their Princes for conscience sake. Is not saith Saunders the matter so, &c? do not the Pastors watche for the soules, as wel of kings as of those which obay kings. It is their duetie therefore to omit nothing that they shall knowe to bee expedient for the soules health: & who seeth not that it is cleane contrarie to the soules health: that hee should bee suffered to raigne ouer the Faithfull, which is himself vnfaythful, &c? Shal he then be worthie the name of a man that shal affirme that a wicked king ought not to be compelled, to cleere and put himselfe out of his publique charge. If at al, surely hee must bee put out for Heresie. How shal that controuersie be iudged without the resolution of the Doctors of the church, &c. Now Pastors & Teachers of the churche can bee no Iudges of a king, except the king be in that thing lesse and inferior vnto thē: For neither hath an equal power ouer an equal, nor an inferior ouer his superior. We affirme therfore iustly that al Christian kings in matters appertayning to Fayth are so subiect to Bishops & Priests: that obstinately continuing in offending against Christian religion; after one or two admonitions for the same cause, they may & ought, by the sentence of the Bishops to be put from other tēporal gouernement, which they haue ouer Christiās. And yet againe after in the same chapter, out of a great many, I take but a fewe sentences. Since therfore the wisedome of God hath not left his churche (which is a Citie very well

De visib. Monar. Eccl. lib. 2. cap. 4. fol. 98. 79.

Ibid. fol. 83.

built & defensed) without a medicine for such a disease, ne yet can any other medicine helpe, than that may take away so euil a king from among the people, and giue his kingdome to a better man. Wee must beleeue that such power at least was graũted to the supreme pastour of the church (hee commeth nowe from meaner Bishops to the Pope of Rome, whome hee meaneth by that tytle) in these words: Feede my sheepe, & whatsoeuer thou shalt bind vpon earth shalbe bounde also in Heauen. (To foule and shameleſſe abusing of the holy wooyde of God) That the supreme Pastour may not onely excommunicate a wicked king, but also free and set his subiectes at libertie frõ all obedience vnto him: For if so bee whatsoeuer Peter, or Peters succeſſour vppon earth loose, bee also loosed in heauen, then truely when rightly and orderly hee setteth faythful subiects at libertie from the obedience of a wicked king vppon earth, the same subiects also are freed in heauen from the obedience of the same king. Againe, if whatsoeuer peter, or Peters succeſſour, binde vpon earth bee also bounde in heauen, whensoeuer Peters succeſſor of right and equitie commaunde any king eyther to leaue his Royall dignitie which hee (so affected) vniustly holdeth, or to stoppe and hinder another king by all the meanes hee can, which hindereth a faythful people from eternal life, least hee perishe in doing wickedly: that king is also bounde in heauen, that is before God and his Angels, to obay the chief Pontifical bishops decree, except hee will haue his sinnes holden & not forgiuen before God, &c.

I thinke hee would say: that the king proceed not in dooing wickedly.

Heere is in general tearmes your Catholike doctrine truly set downe by Saũders, who sent I trowe, frõ ỹ Pope, tooke a long iourney into Ireland, where of late it is saide, hee was and still is: to stirre vppe lyke a Capitaine, and incourage the Trayterous hearts that he might meete with, and to see this doctrine of Pope holmes reuerently obayed

and

and put in practise so farre as hee might, against this state: for the which purpose serued also your late flocking hether in sholes from beyonde Sea, much about the same tyme, and your more publishing of sedicious libelles than a good while before. As lykewyse in the yeere 1569. Nicholas Morton an Englishe rennegate Priest, the Popes Penitentiary at Rome, was sent (sayth Saunders) by the Pope into England (where hee deserued ywis to haue crackt a rope) to stirre vp the Nobilitie against our Soueraigne, & to doe such other most vile offices, &c. Whose counsaile they that folowed in the North, felt the iust rewarde & smarte of rebels for their rebellion, as the Romishe Irlanders did, in folowing Saunders and his fellowes cousailes of late. Here the Popish obedience your Catholike Religion teacheth & practiseth, commeth in fitly and hath his proper place.

De visib. Monar. Lib. 7. fol. 730. 732. &c.

Now that this Popish merchants opinio & meaning towards her Maiestie & this state, in particular, may be ẏ better knowē out of his general doctrine before deliuered. Let vs heare yet further himself in this one place only & no more speake therof: When the Apostolique sea sawe that Elizabeth was fallen from the Churche, and that the whole Realme of England was therby become Schismatical, it sent once or twise Legates into England to recal that nation backe againe to their duetie, but there was not so much as a way open for those Legates to enter into the Island, so farre were they of from obtayning any thing, which being thus, after ten yeeres amendement looked for, and now almost despaired of: Pius the 5. the chief bishop turning to that only medicine which could bee applyed to so great a disease. In the yeere of our Lorde 1569. hee sent into England the reuerende priest Nicholas Morton an Englishe man, a Doctor of Diuinitie, one of his Penitentiary priests, solemnely by Apostolique authoritie, to declare to certaine noble and Catholike mē, that Elizabeth which then gouerned was an Heretique, and for that cause was by the very lawe fallen from

What had the pope to do with this Realme.
More busie than he had thankes for his labour.
What Legats talke you of, and who stopt them.
A Soueraigne medicine of the Pope of Rome: to depriue princes of their kingdomes, & to discharge subiects of obedience.
Lyke Pope.
Lyke Prelat.

al superioritie and power, which shee then vsed ouer Catholikes, and that she might lawfully be taken of them as an heathen & Publican, & that they were not hēceforth bound to obay her lawes or commandements. By which solemne declaration many noble men were brought so farre that they prouided not onely for themselues, but tooke vpon thē also to deliuer their brethrē frō the tyrānie of heretikes. May not we here iustlier charge M. Howlets Catholike Religion, his Pope, & his Bul. N. Morton, Saunders, & their doctrine, with teaching & practising rebellion, than he doth Luther and his doctrine. Your floures of Rhetorique (M. Howlet) will hardly washe this geere away: reade, marke, and iudge of the whole vprightly. Now they hoped (saith Saunders) that al Catholikes woulde wt all their force haue assisted so godly a purpose. But although the matter fel out otherwise than they looked for, either becausse all Catholikes did not yet well knowe that Elizabeth was by publike Lawe declared to bee an heretike, or elsse becausse God had decreed more sharply to punish so great a defection of that kingdome: yet not withstanding thosse noble mens counsels or enterprises were to be commended, which wanted not their sure and happy succesſe: for although they coulde not bring al their brethrens soules out of the pit of Schisme, yet both they thēselues did notably confesse the Catholike religiō, & many of them did giue their liues for their brethren. (But very fewe noble men by your leaue, & thosse taken rather through Gods prouidence by force, than willingly yeelding themselues) which is the highest degree of loue (to doe as traytors) & the rest rid thēselues frō the bondage both of heresie & sin into that libertie wherewith Christ hath freed vs, (ẏ they are become Satans & sins slaues al the dayes of their life) In old time S. Bernard had exhorted the Christians to goe to Ierusalem: and yet was not the East Churche deliuered by that voyage, but they rather which went about to deliuer their brethren from the yoke of the Saracenes died themselues a glorious death.

More pompe & solemnitie in the Pope then good diuinity or honestie.

The ground and cause of the insurrectiō in the north truely described.

Godly treason with great reason.

Iure publico. For omnia iura, bee in scrinio pectoris Papæ.

Wel bould Turpin, & wel guest.

Heere is a right & true confessiō of a Romain catholike or Popish fayth.

Treason, a confession of Catholike religion

Grosse abuse of Gods holy scriptures.

A Fable of a faigned myracle

Nowe

Nowe after he hath rehearsed at large a Munkishe myracle out of Godfry, a Munke, to shewe that that voyage to Hierusalem, was approued of God, Antichristes newe Gospel must, and needeth to be confirmed by new myracles. Thus he speaketh of the rebelles in the North against her Maiestie and the State. Who nowe, but hee that is ignorant of Gods counselles (whereof belike this good fellowe is very priuie) dare say that that confession of faith proceeded not from God, which certaine Noble men of Englande made in armes: He meaneth the late Earles of Westmerland, Northumberlande, and their adherentes. Surely that must needes bee counted a myracle, saith hee, that being almost fiue hundred of them, which tooke armes for the fayth, (so reporteth hee of the Northren traytours) which taken by the heretikes, and put to death (so calleth he the State and her Maiesties ministers of iustice there.) None of them was foūd which either forsooke the Catholike faith: or accused the Authors of that warre of any fault: They were very innocent and blameless sure, vnder pretence of their popishe faith and religion, to take the sword in hand against their head soueraigne and ours, they must be so supposed, though this be in deede most lewde in the highest degree. (And this man either was among them, and verie priuie to euery one of their deathes, or els which is most likely, hee tooke the report at their friendes mouthes and his, at seconde or thirde hande at least.) But many of them, being a litle before reconciled to the vnitie of the Church: were well apayed, and greatly reioysed in themselues, that they shoulde depart this life, before they shoulde with newe wickednesse, defile the peace (hee meaneth) their reconcilement to the Romishe Church, newely receiued, and they wished not to liue any longer in that kingdome, which nowe a good while had ceassed to liue in Christe. It had been better you had been hanged with them. All of them at their death praied that the restitution of the Catholike fayth begun,

Still a Popish traiterous cōfession of a Popish faith.

A popish myracle to confirme Popish religiō, it needes it greatly.

They are well gone, you may begin Placebo, and sing a dirge for their soules.

might be happily atchieued. They reioyced by this tale in their owne miserie, and wee in Gods blessing, and the happinesse of our countrey, deliuered and eased of such traitours. So both sides were pleased, and all was well. Let Saunders himselfe nowe in Irelande doe the like, and his complices, and if it like him: it shall not offende vs. But I thinke he, & they wil rather trust to a payre of heeles, when they haue kindled the fire of rebellion, if they see thinges prosper not, as N. Morton, and the Captaynes in that rebellion, lefte the people, when they had thrust them ouer the shoes in rebellio. This is their manhood, for all their great bragges. A note of an euill conscience, and an euill cause. God sende vs better, and more resolute Captaines, in defence of Gods truth, our Prince and Countrey; He hath done it; Thankes be to his Maiesties therefore. I thinke the poore people of the North, that were then seduced by N. Morton, and induced by other that ran away, and left them in the byars when they had brought them into rebellion, be sufficiently warned to take heede of suche mates, a good while againe. I pray God they be; And he vouchsafe to giue all good subiectes grace to be warned therby. After he hath thus set vs downe a popishe Gospell, and doctrine, confirmed by like myracle or lying wonders &c. Told vs also of a right confession of the Popish Catholike faith and religion, indeede high Treason, and rebellion, and so was punished: He reckeneth vp neere halfe a hundred by name, of the most famous traitors, & rebels that were in the North, popish confessors & Martires must we needs repute thē as he doth &c. I forbeare to enter any further in laying abroade the dirtie mire that this filthy varlet, made a priest at Rome it selfe, forsooth, hath cast vs from him in his foresayde serpentine booke, worthylie Dedicated to Pope Pius 5. Hee may bee called Impius well ynough, for his dealing towardes her Maiestie, and this State, about that verye tyme.

Summa Summarum.

1 A new popish Antichristian Gospel. Looke Math. 24.24. 2.Thes.2.9. 10.&c.

2 Lieng miracles, & wonders, to confirme the same.

3 A strāge trayterous confessiō of a Popish catholike faith.

4 A bead roll of Popish confessors & Martyrs, al traitors and rebels.

tyme, euen as his Succession since, this very Pope, lately also, and still dealeth. They can now a dayes treade in no other steppes. M. Howlet commendeth the quyete and modest proceedinges of the Catholique parte. But hee that shall obserue the vnquiete and vnmodest wryting and proceeding but of this one Englishe Romane Catholike of his, whiche is a chiefe Ryngleader among them, shall easily in him learne by the stampe and marke, to knowe an vncatholik, or rather to vse M. Howlets phrase a Popish catholike and Sectarye; euen As a Lyon is knowne by his Clawes, so liuely sheweth hee hym selfe in his colours.

It seemeth they haue of late taken a newe course in wrytinge, differing from the common sorte of their predecessors afore tyme, for their writinges nowe a dayes, besids the mingling of poyson and diuilishe doctrine of Poperie, are farced full of sedition and treason, as which seemeth, to be their principall intent and purpose, wherevnto they driue in their traiterous bookes whiche they set abroade, and bryng hither among vs. All lightly drawe in one line, all agree in one, and with the Pope and his wicked Bulles iumpe, as the fitte foundation and meete matter to staie and feede all trecherye and Treason on. Wee must needes haue recourse to some mens wrytings and bookes at least, to shewe that they of M. Howlets secte and religion, teach disobedience and rebellion against their Princes. In some men likewise must we needs note demeanour & behauiour, else can we not perfourme that which hee so greatly heere prouoketh vs vnto. Againe, M. Howlet doth the like in charging afore hand, the professors and profession of our Religion particularly and by name. I trust therefore I shall bee borne with, in taking the like course heere, whereas otherwise I protest, I had rather in silence haue passed ouer this matter, then to haue entred so farre, and in particulars. The thing thogh abominable & lothsom to all godly minds

and

and to be defied and spit at of all faithfull subiectes in this Realme, is yet too too notorious. I omitte here Bristowes seditious motiues approued by Doctor Allen forsooth, and such other Traiterous bookes, all agreeing in one. The answeres made vnto them by Godly and learned men, may be seene of them that liste to vnderstande more hereof. Let it suffice for doctrine, by this taste out of their Popishe writers, to haue shewed howe shamelesly M. *Howlet* heere entreth this common place of his Catholikes teaching obedience to their Princes, and their quiet and modest proceedings, and that to and before her Maiestie, whom of all other Christian Princes at this day, they most vilainously, and spitefully deale with all, setting downe in bookes thus expresly their doctrine and minde, cleane contrarye to that they will here seeme to affirme. Yet, before I leaue this place of doctrine, I wishe the reader among other the testimonies (M. *Howlet*) out of the old fathers, quoteth here in the margin of his booke, diligently to note and obserue Chrysostoms wordes; in this very place that he sendeth vs vnto, whereunto agree the wordes of Theophylact. a later writer of their side, also vpō these words Let euery soule be subiect to the higher powers. &c. Although thou be an Apostle, (saith Chrysost.) although thou be an Euangelist, although a Prophet, or whatsoeuer thou be els: for this subiectiō ouerthroweth not religion godlines. &c. Why thē should not your Pope himselfe be subiect to the Magistrate, & ciuill powre? He is belike none of the children of the Catholike Church, or els the Catholike Church teacheth not all her children without exception, true obedience with the Epistle, &c. Which you yet affirme by this fathers testimonie, that you bring vs forth. We holde to this doctrine of Saint Paul: Let euery soule, &c. And of Saint Peter also, who calleth the king, the Highest: and it is well and truly thus explayned by Chrysostome, without exempting any, and in this point, do you and wee disagree: you see whome wee followe.

Rom. 13.

1. Pet. 2.

Now

Now let vs come to see somewhat more of your Po-
pishe demeanour towardes Princes. The practise of
Prelates and Popelinges, and their whole studie, and
life at this day is almost nothing els, but a putting in vre
of seditious doctrine, and so hardly can the one be seuered
from the other. I will yet shortly touch two or three home
matters of former times, besides that I haue said, leauing
forraigne dealings abrod with Emperors, & kings, of other
countries &c. What but naughtie demeanour of the Pope
made King Willia in his time alleadge: ỳ no Archebishop
nor Bishop of his Realme should haue respect to the Court
of Rome, or to the Pope: what but that mooued the Empe-
rour to reproue King Henry the thirde for suffering his
Countrie to bee so impudently impouerished by the Pope
as it was: Himself also to plaine of that matter by his Em-
bassadour in the Councell at *Lions*, & to represse the Popes
Legate in this land intollerable were the Popes exactions
here then: What demeanour of Pope and popelinges
was that towardes King Henrie the second before: to take
his Crowne from his head, and so villanously to vse him in
maintenance and defence of a villanous traitours cause,
as is reported: I doe but occasion the Reader to consider
of the hurly burlies, of this false Catholike Churche and
religion. What was that demeanour, to excommunicate
King Iohn, & to discharge his subiects: of the oth of alle-
geance to stirre vp warre against him, and at lengthto be-
reaue the King both of kingdome and life, after hee had gi-
uen his wicked definitiue sentence, that hee shoulde bee de-
posed from his estate, and had enioyned the execution there-
of to ỳ French King for remissiō of his sinnes, & tohaue for
his rewarde, the kingdome of Englande, he and his succes-
sours for euer. Hee called this king Iohn his *Vassall* or te-
nant: for ỳ after the Pope by his Legate *Pandulphus*, had
taken the Kinges Crowne into his hande once, the good
King coulde no otherwise after inioy it, but that hee must
acknow-

Matthew. Paris. An. 1094.

1240.

1215.

Thomas Becket.

1211.

Hee that list to see heereof more particularly, besides the Actes & Monumētes, and our English Chronicles, and stories, let him looke on the Apologie of the Church of England, the 6. part and last chapter and M. Iewels defence thereof.

acknowledge that hee and his heires muſt receiue the ſame from the Pope. This dealing of Pope *Innocentius* againſt King Iohn, may not bee thought ſtrange: for that in a ſolemne Councell helde vnder him at Rome, we finde it decreed, that if a Temporall Lorde being admoniſhed by the Church, doe neglect, to purge his lande from hereſie (wee knowe what they called hereſie then) he ſhoulde bee excommunicated by the Metropolitane, and the other Biſhops of his Prouince, and if he refuſed to make ſatisfaction within a yeere, it ſhoulde bee ſignified to the Pope that hee from thence fooreth ſhoulde pronounce his Subiectes to be free from keeping or yeelding fidelitie to ſuch a temporall Lorde, & ſhould expoſe his land to be inuaded by Catholikes.

Concil. lateran. ſub Inno. 3. cap. 3 de hæreticis.

To come nearer home, and to ſpeake of that moſt mightie Prince of famous memorie King Henrie the eight, within mans remembrance, what demeanour and proceeding was vſed in curſing, excommunicating, and ſuche like ſtyrre keeping, to diſturbe, that victorious King of Englande, and the State of the whole Realme: For our liege Ladie and dread Soueraigne, moſt high and noble Queene Elizabeth, what and howe many thinges haue beene attempted, and howe many wayes alſo, and yet ſtill are, the thing is freſhe and common, the rebellions ſo late in memorie, the dayly practiſes, and attemptes by Gods Prouidence ſo reuealed and met withal, as I think yee can haue no face to ſtande in the deniall, though your Epiſtle bluſhe not: Shortly to ſay, What Engliſhman ſoeuer, borne in this Realme, ſhall denie the ſuperioritie (or refuſe to ſubmit him ſelfe, vpon the grounde of his faith giuen to the Pope, & of his Popiſh or Romane religion, vnder the power, authoritie, and ciuill gouernement) of our dread Soueraigne and lawfull Queene Elizabeth, as Gods Lieuetenant or chiefe miniſter, be he Apoſtle, Euangeliſt, Prophet, or whoſoeuer and howſoeuer els yee liſt to call him

him: in resisting the order and ordinance of GOD, hee is to bee reputed of all men Gods enimie, and no good Christian, but a very naughtie man in so doing, &c. But suche are your English Romane or hot Catholikes, as her Maiestie, and the State chargeth you, and all the worlde seeth, and you your selues dissemble not, in allowing your Popes Bulles, and other writinges thereupon grounded, & agreeable thereto, and in your ouuert and open dealinges: whereof may easily bee gathered, what maner of men, yee are to be reputed towards God and the world, although I hope well in God that there bee not many such heere in England.

Yf, because you bee disputers yee aske Scholasticall argumentes, and yet if one argue with you out of the scriptures, you make little account thereof, thinking the bare Scriptures (so can yee speake) too sclender stuffe to conuince you withall: Therefore grounding vpon your owne doctrine, which is of more waight with you, and vpon the lawe of this Realme, which decideth cases of Treason here, I purpose (God before) to proove some what further this way. Albeit I must suppose that you bee not ignorant of the pointes of your owne doctrine, and that true hearted Englishemen knowe the Soueraignetie of our Prince and Queene, and so their duties towardes her Maiestie, taught them first in Gods worde; and afterwarde expressed heere further by the lawes of this Realme in Acts of Parliament &c: Yet hauing layed the one and the other as the foundation of the arguments that I minde to make you: Let mee, so much as shalbee necessarie heereunto, note in summe the the wordes of your doctrine, and our lawe, and then from both see, if I can frame some fewe Scholasticall arguments, that yee may thereby perceiue, that it is not hard, for him that list ỹ way to exercise himselfe, to bring many & substantial argumẽts against you in this case of doctrin, &

demeanour of disobedience, and Treason towards superiours

Thus is it written in your popish decrees, and thence taken and repeated by your *D. Thomas* in his summe, where he treateth of subiects discharge frō the gouernemēt of their princes, and from their othe, and fidelitie towardes them. Wee holding the statutes of our holy predecessours by Apostolique authoritie, doe absolue them from their bonde, which are bound by fidelitie or othe to them that be excommunicated, and by all meanes forbid that they keepe not fidelitie to them till suche time as they come to satisfaction. Now adde to this, your Popes late traiterous Bulles in her Maiesties case, and this Realmes, wherwith you are but too wel acquainted: & forget not your owne profession and doing at this day. And so let the perpetuall doctrine of your supreme pastour and his supreme authoritie acknowledged, receiued, and in practise followed by you, bee for one parte, the grounde and proofe of the Arguments that I shall propounde vnto you. Or if you vrge furder: let *N. Saunders*, a principall piller of your Popish English Synagogue beyonde Sea, speake particularly for all. Of whose speache in this case I haue giuen you a taste before, out of his visible Monarchie. On the other part let those that bee presently of that state, heere, (to go no furder of) speake on the other side, and repoꝛte vs whether you hot Catholikes bee traitours &c, or no: Fume not, fret not, at my wordes nor at any other priuate mans: but examine ꝑ matter & your owne cōscience herein. And because yee talke of the renting of your Catholike hearts at these wordes and the like: which being double, may with murmuring and grudging possible bee vexed to litle purpose and sone rent a sunder. Therefore for your good, this way, here Gods counsaile, rather by the holy Prophet. Rent your heartes and not your clothes, and turne to the Lorde your God: for hee is gracious and mercifull, slowe to anger, and of great kindnesse.

The places are quoted before in your decrees & *D. Thomas* *caus.* 15. *q.* 6. *cap. Iuratos vt supra. & decretal. extra. de hereticis, ad abolendam. Vide Panormita. extra. in ca. cum non ab homine Felin. de rescript cap. Rodolphus. De maioritate & obedientia vnam. sanctam. glos. ibidem.*

Ioel. 2. 13.

Nowe

Nowe these are the wordes of the Acte of Parliament that is not yet dissolued, in the last Session holden at Westminster from the xvi. day of January last past, vntill the xviii. of Marche following. I leaue the former Statutes and lawes.

Anno xxiii. Reginæ Elizabetha. An act to retain the Queenes Maiesties subiects in their due obedience. Cap. I.

Be it declared and enacted by the authoritie of this present Parliament, that all persons whatsoeuer, which haue or shall haue, or shall pretend to haue power, or shall by any waies or meanes, put in practise to absolue, persuade, or withdrawe any of the Queenes Maiesties subiectes, or any within her Highnesse Realmes and dominions, from their naturall obedience to her Maiestie, or to withdraw them for that intent, from the religion, now by her highnesse authoritie, established within her Highnesse Dominions, to the Romish religion, or to mooue them or any of them to promise any obedience to any pretended autoritie of the Sea of Rome, or of any other prince, State, or Potentate, to bee had or vsed within her Dominions, or shall doe any ouert Act, to that intent or purpose and euery of them, shalbe to all intents adiudged to bee traitours: & being thereof lawefully conuicted, shall haue iudgement, suffer & forfaite, as in case of high treason. And if any person shall after the ende of this Session of Parliament, by any meanes bee willingly absolued or withdrawne as aforesaid, or willingly be reconciled, or shall promise any obedience to any such pretended authoritie, Prince, State, and Potentate, as is aforesaide: that then euery such person their procurers and counsellers thereunto, being thereof lawfully conuicted, shall bee taken, tryed, and iudged, and shall suffer & forfaite, as in cases of high treason.

Heereupon may one hardly and heauily, as me thinketh reason against you is this case of treason. And if I may bee so bold, as to deale with so great Clarkes: thus after my rude maner make I my blunt argunents.

Whosoeuer at this day by profession hold, þ our dread soueraigne Queene Elizabeth is an excommunicate person, and the present state hereticall or schismaticall, and so to be abhord, are reputed traitours, and so ought too be taken.

But all English Romanistes that call themselues Catholikes are such, that is: at this day by profession hold, that our dread soueraigne Queene Elizabeth, is an excommunicate person, and the present state hereticall or schismaticall and so to be abhord.

Ergo. All English Romanists that cal themselues Catholikes are reputed, traitours & so ought to be taken.

No religion that approoueth the Popes authoritie, doctrine & practise in excommunicating and depriuing of Kings, Queenes, &c, of their estate, whom he calleth heretikes, is vniustly touched by vs English men, to teache disobedience and rebellion against their Princes.

But all Catholike Romane religion approoueth the Popes authoritie, doctrine, and practise in excommunicating and depriuing of Kings, Queenes, &c. of their estate whom he calleth heretikes.

Ergo No Catholike Romane religion, is vniustly touched by vs English men, to teach disobedience and rebellion against their Princes.

Al persons that by writing, or otherwise, persuade any within her Maesties Realmes and Dominions from the religió now by her Highnes authoritie established, to the Romish religion, thereby withdrawing them from their obedience to her Maestie to yeeld the same to the Sea of Rome: are by the law heere reputed traitours.

But

But you M. Howlet, your authour, N. Mortone N. Saunders, Allen, Bristowe, with other like doe so, that is: by writing, or otherwise persuade within her Maiesties Realmes and Dominions from the religion nowe by her highnes authoritie established, to the Romishe religion, thereby withdrawing them from their obedience to her Maiestie, to yeeld the same to the Sea of Rome.

Ergo M. Howlet, your authour N. Saunders, Allen, Bristow, with other like, are by the lawe heere reputed traitours.

No religion that condemneth Queene Elizabeth our Soueraigne of heresie, & so foorth, to the great preiudice of her royall estate and person and so the common hurt of vs all, is vniustly touched for disobedience or rebellió against her maiestie.

But your pretended Catholike religion condemneth Queene Elizabeth our Soueraigne, of heresie, & so forth, to the great preiudice of her royall estate and person, & so the common hurt of vs all.

Ergo Your pretended Catholike religion is not vniustly touched for disobedience and rebellion against her Maiestie,

If these arguments, in zeale & defence of our soueraigne and the state presse you, or be thought sharpe & to touche the quicke, thanke your selfe, that by entring your commõ places & odious cõparisons, forcibly drawe the same from vs. Once the Syllogismes or arguments be scholasticall, ỳ is: good & perfect enough, in the perfectest moodes & perfectest figure. You heare now the opinion ỳ is of you, heere, not of one man, or spightfully vttered, but commonly, & too well grounded for you to deale with: either repent, craue pardon, come home, and liue like dutifull Subiects, ỳ such

violent

violent arguments proceede no further, which with all my heart I wish you to doe) or els, if you like that best, prouide answere to solute such like arguments, which will be very harde for you to doe, I will say no more heerein: but a parls Dilemma or streight, are your Romane Catholikes, brought into, if you bee argued against in the pointes of doctrine and demeanour for obedience to our dread Soueraigne Queene Elizabeth out of your owne Popish schole doctrine, and practise of old & at this present, and out of the lawes of this Realme nowe in force, and withall bee put to make a direct answere thereunto. Presse vs no further in the matter if you bee wise; rather take heede that by your doctrine and demeanour towardes her Maiestie, and the State, yee bee not brought within the compasse of the lawe, and there an ende: But that cannot bee vnlesse you alter the course you haue of late taken, and still doe, or the whole state for your pleasures only bee altered. I wishe and desire, for your owne sake (M. Howlet) though I know you not, that you bee not of the opinion and vsage of suche Catholikes as I haue set downe, that yee take heede thereof, or leaue the same in some time, that yee may bee reckoned & taken in the number of good & dutifull subiects you & your author w̄ others. So as, ẏ which I haue spokē vpō supposition onely, of your agreement with the rest of your fellowes at Rome, Rhemes, &c. and namely, N. Saunders, may not bee vnderstanded of your owne persons: but of those and suche Catholikes onely as seditiously from beyonde Sea write, and accordingly practise against her Maiestie, and the State heere, & further woulde I not haue my woordes stretched to touche any particular person vnlesse his owne Conscience tell him hee agree with them, or her Maiestie, the State, and his owne doinges finde him culpable. This may serue to checke the great and waightie Motiues that you heere make mention of, and suche as your Authour or you seeme to promise shall followe, and to shewe that

the

the proceedings of your Catholike part bee not so quiet & modest as is in wordes to her Maiestie heere pretended: neither they such important a stay in euery of her Maiesties Countries as is heere iollily bragged. Though vppon occasion I haue beene rounde in this matter, and it may seeme sharpe that I here vtter: yet let the matter bee well wayed, and I shall not bee founde I trust to haue exceeded the bounds, of truth and charitie. I protest that I meane not to excite, or stirre vp my Soueraigne to any crueltie, or the State, or any of authoritie heere: though on the other side I bee so farre of from disliking of iustice and execution of wholesome lawes, that though the same turne to the hurt and mischiefe of some; yet I like that better, then that an inconuenience should grow to the publike state. Let mē looke to themselues: but that it is not requisite or needefull nor my part to deale in prescribing nor yet in aduising the wisedome of those that rule this State. I am so farre of from hastening any particular mans vndoing, that I wold wishe, which I am assured is without mee thought of, and sought: that all meanes might bee vsed, to the recalling of men home, conferrence and other, before execution especially of death. And is it not so? I doe but preuent the aduersaries cauill, and shewe my purpose and meaning. I neede not, nor list not to wade any further heerein. The particular rebellions in the North, Irelande, and such other sturs, from time to time, by your Catholike part, (as to well knowne to all men) I here omit.

Further to diduct, and come now to answere, that which is obiected in this behalfe to vs by the aduersarie; whiche generally consisteth, as the former in doctrine and demeanour. For our doctrine of Magistrats & obedience (as we professe no other then that which is set vs foorth, and plainly layed vs down in the holy scriptures:) So I marueile agayne, that (M. Howlet,) beyng an Englishe man, leaueth out those publique testimonies and wrytinges of our doctrine in this matter: whiche to the viewe of the worlde are

As the Apology of the Church of England. Articles, set foorth by publike authoritie. Homilies, &c.

M. publi-

published by this Church, both in Latine and Englishe, to expresse their iudgement herein; and chargeth our doctrine with particular mens bookes, and teachings of late yeres, to bring hatred and displeasure, or spitefully to wrecke and reuenge himself vpon some one man, if he can doe no more: where of though some be aliue, yet others are dead, & so can not answere for thẽselues: but their bookes must be their clering to all ỹ world: If the godly doctrine, we professe here, had bin by you read with a single heart, & (before rash iudgemẽt) wel weighed, as in ỹ bookes aforesaid is declared, you would haue forborne, I take it, these words ỹ: our final end is, as our doctrine declareth: To haue no gouernour or ruler at all. Whence you tooke this doctrine, you ỹ are so ful of quotatiõs, here quote vs nothing. And we tell you plainly, ỹ things deuised by your name, or picked out of your fingers ends, be none of our doctrine, wee say it is a great and vntrue slander ye charge this Church with. Her Maiestie (though diuers times disturbed in her State, by you false Catholiks) hath raigned in a Gospelling time, nowe aboue twenty yeres, as chiefe gouernor by ỹ doctrine of ỹ Gospel, & ruler ouer ỹ professors therof, in much honor & great quiet, highly to Gods glory, her Maiesties singular cõmendation, & ỹ exceeding comfort of all true harted englishe mẽ, her Maiesties natural & most bonden subiects: and many moe yeres may shee raigne we dayly do beseech ỹ almighty, to ỹ promoting of Christs holy Gospel, ỹ benefit of his Church, & her own comfort & honor: Though it be to ỹ regret & renting of all popish Catholike hearts in Christendome. To charge our doctrine about Magistates vtterly all, you set vs down three or foure sentẽces, takẽ out of three worthie men. Christes faithfull souldiers, and seruantes in their time. The first is, M. Iohn Wickliffe, one of our progenitours, say you, one of the singular instrumentes, that it pleased God, in his time to vse, for the aduauncement of his Gospel, say we: and so rare a one, that hee might iustly bee counted among the rest, a bright starre, shining, and giuing light to a great many, to their inestimable comfort; he ope-

ned long since, such a wicket as greatly profited the posteritie in Gods matters. The seconde whom you alleadge, is Doctor Martin Luther, whose rare and excellent giftes euery way, mightily, both astonished the highest of your side in state Ecclesiastical and Ciuill, and no lesse furthered and profited Gods cause, and encouraged all the godly, by his godly and learned writings, and otherwise. The thirde is, that odde and incomparable man of our time: The reuerende Father, and most painefull and faithfull Pastor and Teacher in Christes Church, M. Iohn Caluin; Whom, thogh your heart swelt, you can not discredite among Gods seruantes, nor iustly staine his trauailes and writings, left among vs for the benefite of Gods Church, so hath it pleased his maiestie, to blesse this good mans labours: The Diuell, I confesse, as in other, hath beene very busie in his instruments, to deface, and disgrace this excellent man diuers wayes, but euer their mischiefes returned vpon their owne pates, and they, euen as many as haue risen and bent thēselues against him, haue had the foyle to their shame: Although, wee highly prayse God for these men, and for his great gifts in them, as in others, giuing them likewise their due cōmēdation, as reasō is, yet would I ỹ you M. Howler, and your fellowes shoulde knowe, we make none of them, nor them all, our Pope, to depende of them and their authoritie, ne yet the Authours of our religion, as you do the man of sinne at Rome: But we reserue this priuiledge to Iesus Christ alone, wout being addicted to any mans doctrine or writings, for faith and religion, further then he shal teach vs by canonicall scriptures. All these men are dead & gone, & ye might haue let them rest in peace wout slanderously charging them, if it had so pleased you, M. Howler.

But it shall not be amisse to enter into particular examination of that ye say: first therefore let vs see, what it is yee charge M. Wickliffe withall, and howe you doe it: Iohn Wickliffe say you, one of their progenitors teacheth: that a Prince if he rule euill, or fal into mortal sinne, is no longer prince, but that his subiects may rise against him and punish him at their pleasures,

If Wyckliffe should haue holden any errour, the times wherein he liued considered, it were not greatly to be marueyled at: God rather is highly to be praysed, that in so corrupt and blinde times, he sawe and helde the truth in many pointes. We are not, we may not, nor no reason why wee should be ỹ mainteiners of any mẽs errours. This article, as it is set vs downe here by you, is (That I may say what seemeth to me) not only false, but also seditious, & so is it reputed amõg vs; & ỹ which ye father vpõ M. Wickliffe here, agreeth better with the Pope and your Popishe religion, then with the Gospell of Christ, and our religion. Doth not your Pope and Popishe religion disable, and seeke to dispossesse any lawfull prince: onely supposed by those of your side to fall into the mortall sinne of heresie, and arme his subiectes against him: Your selues also must define both mortall sinne and heresie too, full euill fauouredly ywis, as al men may easily see. Did not Wickliffe in his life time write that the Clergie, moued by the Fryers, went about that matter here in Englande: hath not the Pope your father, clayned the ryght of disposing all ciuill and earthly Kingdomes: hath he not called the King of England (to omit other) his vassall; as though he held his kingdome, but as his tennant, and at his pleasure. I haue shewed you before, where you shall finde our doctrine and profession of Magistrates more sounde, holy, and reuerent then yours, els woulde I be ashamed of it. But you will say you sende vs to the places, where we shall finde that this was Wickliffes doctrine; howe say wee to that: I say you doe it full vnfauouredly, you quote vs in deed three places, wherof two are pretended to bee taken from the lying spirites and wytings of Gods aduersarie, and Wickliffes. The third vntruly, as farre as I can see, out of his owne workes, whiche are very hardly come by nowe a dayes, and yet as I coulde, recouered I his Trialogue. And I haue read, & read againe, the thirde Chapter of the fourth booke of Wickliffes Trialogue, where you sende vs to seeke, that yee impose vpon

Wickliffe in his Trialogue.

Wick-

Wickliffe, whereof I praye you entreateth, hee there: for sooth this is the argumēt. To shew in this speech of Christ: This is my body. What is signified by this woorde, This. wherein (establishing the truth) he mightely ouerthroweth your Popish corrupt doctrine of this Sacrament. Now for M. Wycklyff, to teache in that place the article you set vs downe, were nothing to the purpose. And this I say: if any such woorde as ye reporte be in this place ye send vs vnto, let me leese my credite for euer, if not, let ỳ Christiā reader take heede for euer howe hee trust your lying spirite in quoting things. Howe can you reporte trueth of vs when your religion forbiddeth to reade our writings, vnlesse it bee to reproue them: yee knowe your owne tearmes best. Yee take al one from anothers reporte, and beeing our sworne enemies, howe is it to bee thought you will reporte truely of vs, and of our opinions and writings: but the fault may possibly bee in the Printer; or you taking this from your Authours second promised parte, vnperformed yet, might bee deceyued; as indeed you or hee set vs downe in another place this article to bee in the 36. chapter of the 4. booke of Wycklyffs Trialogue. Thus your Authour and you leade about the reader vncertainly, not knowing where to seeke ỳ you alledge. There is as much to be had of this article in the 36. chapter of that booke, as in the place before alleaged, which is nothing at all. The matter hee handleth in this 36. chapter is, how Fryers so greatly poysoned kingdomes wherein they dwelt, as in those dayes they did: So, wee send you still to seeke vs a newe place for this article in Wycklyff. Marke your woordes, Cogge not, foyst not, Tell vs where the woordes, as you set them downe be to be had? Tell vs not what begging and lying fryers may haue deuised, or your enuyous Papisticall writers of this mans doctrine: you set vs the article downe as though it were his owne woordes: I am not ignorant that in Wycklyffs life time, not much an vnlike slaunder (as the latter part of your article containeth) was raysed against the profession

Fol. 68. pag. 2.

of the Gospel by the wicked fryers, that then liued.

Nowe come I to the two other places you send vs vnto in your marginall quotation. I meruaile you bee not ashamed to sende vs for the report of Wickliffes doctrine, to his so deadly enimies: one of the testimonies is fetched but from a yesterdayes byde to speake of, who was vnborne many yeeres after Wickliffe was dead, I meane that obstinate enimie to Christes Gospell, brawling and rayling Cocleus, who is saide to haue died 1552. well toward 200. yeeres after Wickliffs daies, whose bookes long before ỳ time, being condemned to be burnt, were then hardly to bee gotten & neither sought after but to that end, nor regarded by those of your side; but let that enimies testimonie of Wickliffs doctrine goe, as not worth the examining. The Councell of Constance remaineth as the thirde testimony herein. It seemeth yee make great account of that, for you set it in the first place, you will say peraduenture it is a publike testimonie, & is grounded vpon moe testimonies also. I reade Wickliffes articles set downe by diuers and confuted by some of your side, yet doe I not finde by the former reporters, no not Popes and Papistes that liued about that time this article, as you set it vs downe, and in this Cõcel of Constance, you haue not this article you charge him with heere, so are you a false reporter of the Councell too. Which I say not, to cleere their spight and hatred that were there assembled against poore Wickliffe, and suche other: Wickliffes bookes both then & before that time were condemned to bee burnt, so as no man might reade, keepe, haue, or vse any of them but to their reproof: hee also was before the assembly of that councel, many yeeres dead, and was by the vnholy fathers there assembled, appointed to bee taken vp againe, and his bones to bee burnt, so feruent and hot was their Popish charitie or rage rather according to their custome in these later tymes. Nowe when Wycklyff was dead and his bookes thus consumed by fire, no maistrie

for

for them that had al the world at will and commandement, to make men beleeue Wycklyff wrote that, which they his mortal enemies listed to charge him with: but let thē beleue it that list, we are not bound to their report. And yet syr, though that conncel, set Wycklyffs articles downe to maliciously, we finde not this article in ỳ Sessiō of ỳ coūcel, ỳ *Sessione.8.* you set vs downe. If you referre vs to ỳ 15. article there set downe against Wycklyff, you take away for your vauntage; you spightfully adde as good as halfe in this article you set vs downe; other enemies to ỳ Gospel & to Wycklyff afore tyme haue delt lesse shamelesly in setting downe this article then you doe: so doeth at this day Saunders your owne man, which gathereth all he can, wherein Wycklyff may seeme to disagree from other professours of the Gospel, and writers of these times: your article I finde not there. But let mee be bold M. Howler to goe a litle further with you for your councell of Constance (whence one part of your article may seeme to be deriued) because councels bee of so great moment with you & carie a great shew, & this is your first and principall testimonie heere against Wycklyffs doctrine. I demaunde of you howe you like the resolution of Constance councell in subiecting the Pope to a councell: howe their proceeding against Hus, and Ierom of Prage, contrary to all equitie, and the Emperours safe conduit then giuen? To leaue other matters, the councell of Constance you will say, was a notable and famous coūcell and yet was it but a mayme of Pysan councell, vnder Pope Alexander, and of the councell, holden at Rome vnder Iohn the 23. where one of your predecessours, a foule Madge howlet presided, frō whom possible by traditiō you receiued this article you charge M. Wycklyff withal here, as the councel of Constance it selfe sendeth vs thither: but, to returne to your testimonie out of the councell of Constance, who I pray you called that councel? Who was then head of your Church and councel when it was called?

Who

Who was President in it? forsooth say they in the inscription and title of that councel in the very entrance: our most holy father in Christ and Lord, Lord Iohn, by Gods prouidence the 23. Pope. This holy father and Lorde, this worthy presidēt in the same Councel, was not supposed to bee lawfull Pope, his title was not taken to bee good: but Gregorie the 12. rather as is by diuers of your greater Clarkes decided: if anyes title that then occupyed that seat were good. Againe, he was condēned & deposed for heresie, symonie, incest, & a heape of sins moe, wherein hee waltred from his youth vp, which are there charged & prooued at large in aboue 50. seueral articles: a meet presidēt for such a coūcel. Further, syr, this coūcel of Cōstāce & ỳ of Rome to, was kept, whē there was a great & horrible schisme in your Popish Church: not as had nowe of many yeeres continued betweene 2. Popes, but betweene three: for there were then 3. Popes at once: this Iohn, one Benedict, and Gregorie, and all three were put out, or remoued by this councel of Constance as vnlawfull I trowe, and the 4. Martyn the 5. put in and made Pope for all. Besides, syr, it is not vnlykely that the same spirite cōducted this councell that had begunne to doe the same at Rome afore; For this councel was but a prorogation of the general councel begunne before at Rome, as the Popes Bull, for the calling of this Constance Councel doeth witnesse. The councel also and Cocleus referre to the Roman general councell, and at the entring of their councel after their Hymne: Come holy Ghost, &c. was soung; there was answere made to the vnholy Fathers request, by whomesoeuer it were, and publiquely set vp in the Temple, thus. BEING OTHERWISE OCCVPIED, WE CANNOT NOW BEE PRESENT WITH YOV. Lastly (syr) that I may at length come out of this filthie puddle, Aske but euen your owne felowe N. Saunders, and hee will tell you, as I take it, as hee writeth, that the councel can neuer well bee counted General, that was called

Sessione. 11.

Ioan. 23.
Gregori. 12.
Benedict. 13.
Martin. 5.

Remember the story of the madge Howlet.

called of one only bishop of Rome of ẏ three ẏ then were, & ẏ was kept by the Prelats of one part only, &c. These be Saũders owne words: And no man (saith hee furder) denieth that a councel, which is not vniuersal, may erre in decreeing any thing. And so (by your leaue M. Howlet) doth this particular councel of your diuelishe Pope, in condemning Wycklyff, & other professors of the Gospel. Giue vs leaue to be as bolde with the decrees of it, as your owne men are. The summe of the answere to this article obiected against vs, in M. Wycklyffs person is this, that the article it selfe whose soeuer it be, is diuelishe and vngodly, & if Wyckliff should haue held it, it had been but the remnants of ẏ dregs of Popery that he had afore time sucked, and was not then yet wel cleered of: which I may iustly doubt of, & deny to be his, til you bring more sufficient & soũde testimony thẽ heere you do for proof of it: & so turning ẏ doctrine & article home to you where it was first bred: I leaue it.

De visib. Monar. Lib. 7. De Concil. Constantiens. fol. 539. & 538.

For ẏ worthy man of God M. Luther, whose wordes (to quarel against him as though he should condẽne or cõtẽne Magistrats) out of Pope Leo his Bull, Popish Cocleus, againe & Surius a Charter house Monke of Coolen, are said to be these: that Christians are free & exempted from all Princes lawes, first, though I be weary nowe in folowing you to examine your Authours, & false allegatiõs, and these heere brought, to report vs Luthers doctrine, were all Papists, and so his mortal enimies, & therby not to be regarded what they say of him & his doctrine, yet heere somewhat to note your impudencie stil, I tell you (M. How.) in fetching light at other mens candles, ye trust your frieds too much, & are too oftẽ deceaued; you send vs here to Pope Leo the 10. Bull: it may be some of the Popes vnwrittẽ verities, whervnto you (M. How.) as his spirite (beeing more priuey than we) may suggest vs ẏ same by tradition: for I say perusing his printed Bul, euen as the same is set vs downe by your selues: I find neuer an article there, like vnto this, you here set vs downe. There be I confesse diuers articles impoled

Tom. 4. Conciliorum. Bulla Apostolica Leonis 10. aduersus Lutherum. Primę lutheri hereses.

vpon Luther, by the Pope and in the margin noted: Luthers chiefe Heresies. Why did not you take some of them there recited that it might haue appeared you had looked at least vpon the Bull that was written by your Pope against Luthers errors, as he saith, & that we might haue there found it, where you set vs to seeke it. Ye walke (M. Howlet) too confidently, dealing especially w̄ her Maiestie, Now as this your article is not founde in the Popes Bull whether you sende vs: so, much lesse is the same to bee sought for or looked to be founde, in the assertion of the articles there condemned. But I must take another course; I will suppose the wordes to be Luthers, leauing your credite and your Popishe wyters: And therefore I say next, that hee meaneth touching matters of the soule, conscience, and the life to come. And speaking thus, saith hee, I pray you, any more than the blessed Apostle, when hee saith, There is neyther Iewe, nor Græcian, neither bond nor free, neither male nor female: for yee are all one in Christ Iesus, &c. And yet the Apostle meaneth not thereby to take away the distinction that God hath put in mans nature, nor the states of this present life, but speaketh only in respect of Christ, and his spiritual kingdome: euen so doeth Luther, in some respect onely, euen touching their soules, & things properly belonging to the heauenly kingdome and euerlasting life, teache that Christians are free and exempted from all Princes Lawes, and not simply & euery way, or for this life and ciuile gouernement. The collection therfore that pickt out of your fingers ends, you and your Pope, & Popishe wyters, to whome you heere sende vs, of your selues may and would faine gather: as though Luthers doctrine were the cause of the famous rebellion that followed in Germanie, or such lyke, is not worth a halfe penie: you may keepe it to your selues. It is, as if one shoulde reason: immediatly after a storme foloweth fayre weather: therfore the storme is cause of the faire weather, &c. here in very few

Galat. 3. 28.

Ab eo quod dictum est secundum Quid, ad id quod est simpliciter.
A non causa vt causa, &c.

lines.

lines, besides forgery, are at the least two grosse deceyts or fallacions (as they cal them in the schooles) And if yee thus gather: whose doctrine was the cause of the * like famous rebellion of the countriemen there, aboue twētie yeeres before: and so some nombre of yeeres ere Luther professed the Gospel: Luthers doctrine was the cause of that rebellion: euen as Christ; A stumbling stock, and a Rock to make men fall, is cause of the destruction of the wicked: & he; and his Gospel, of the sword, and diuision in the world. Howe Luther misliked their seditious proceeding, Can it better appeare than by his godly and earnest wryting vnto them and against them euen at that very tyme: Wherof, see in the beginning of the fifth booke of Sleydans Commentaries at large, But let me bee bolde, leauing other heere, and matching one with one, to set downe your glosers woordes and the collection that is made therevppon in Commentarie vpon Commentarie, which at length corrupteth the Text: As you doe Luther and his woordes by your commentary and false collection. In the Gospell after S, Matthewe, where our Sauiour Christ, speaking of paying tribute to Ciuile Magistrats, saith: to Peter: Howe seemeth it to thee Peter: the kings of the earth of whom doe they take tributs or custome, of children, or of strangers? Then Peter saith vnto him, of strangers, then Iesus sayth vnto him, then the children are free, &c.

* called: Vige Rusticorum.

Mat. 17. 25. 26.

Your glose taking the same from another hath: If in euery kingdome, the sonnes of that king which is ouer the same kingdome, bee free: Then the sonnes of that king to whome all kingdomes are subiect, ought to bee free in euery kingdome, Hence is collected: Because Christians bee Gods sonnes. To whome all kingdomes bee subiect, that therefore they are free frō paying tribute to any Ciuile power? so seeme the woordes of the glose literally expoūded, to impoyte. Others expoūd the woords of the glose of the childrens freedom, concerning ꝑ soule, which abydeth free as euē your S.* Tho. speaketh,

2. 2. q. 104. * *Seruitus qua homo hominis subiicitur ad corpus pertinet, non ad animam quę libera manet, & paulo ante ex Seneca in 3. de beneficiis. Errat si quis existimat*

and not concerning the body and bodily subiection which is due to superiours.

seruitutẽ in totũ hominẽ descẽdere, pars enim melior excepta est. Corpora obnoxia sunt & ascripta Dominis. Mens quidem est sui iuris, & ideo in his quæ pertinent ad interiorem motũ voluntatis homo non tenetur homini obedire sed solum Deo, &c.

Giue vs then like libertie and leaue, or Luther himselfe to expounde howe, and howe farre, Christians are free and exempted from Princes lawes, as you take your selues, for to salue your glose, & you nor any shal haue iust cause to plaine of his doctrine. D. Luthers words I am sure wil better beare a good and honest exposition for the soules and consciences of men than your gloses: and sommes collection of your side vpon the same will doe, for your Popishe clergies immunities, he is no smal one of your sort (to omit other at this time) that in a third commentary, gathereth thus vppon the words of the glose before mẽcioned, after he hath cited Thomas his exposition. The glose might notwithstanding be otherwise expounded (saith hee) in saying that by the sonnes of the eternal king or kingdom, hee vnderstandeth not all Christians, but those that rule in the kingdom as childrẽ or sonnes. And these are bishops, priests, & those ẏ forsaking al, folow Christ which shal iudge the world: for these in this world as the kings sonnes, by their state must set foorth and cherish the kingdom of God, & ought also to be free, from ẏ bondage or seruice of temporall Lords. And this agreeth (saith he) with the doctrine of our Sauiour, whilest hee insinuateth that Peter the Apostle is free, adioyning least we offẽd thẽ; pay for thee. And wth ẏ glose, speaking of freedom, in this life, while he saith: the childrẽ of the kingdõ vnder which al kingdoms are, ought to be free in euery earthly kingdom. Here is much a doe: for here is first the Glose vpon the text, somewhat obscure, then here is Thomas expositing the glose, to salue it, & hold it vpright, ẏ rather bicause it is taken out of Augustin, then heere is yet further Cardinall Caietan, commenting vppon Doctor Thomas. who vpon the glose still (for there is all the matter) plea-

Thom. A Vio Caietan. Cardin. in summa D. Thom. 2. 2. Q. 104. super. art. 6.

deth

deth, for the immunitie of the Clergie, and concludeth full ill fauouredly: for by this Doctors exposition, both Christ and the glose, serue to exempt Bishoppes, Priestes, Fryers, and ỹ rest of the Popish Clergie, from paying tributes, and from other bodily subiection to ciuill Magistrates, according to the immunities giuen them by their Pope. Nowe let the reader scanne, matching this Popishe doctrine with Luthers, whether teache more loosenes from obedience to ciuill Princes, this doctrine of the Gospell thus deliuered by Luther, or ỹ contrary deliuered by your Pope & his chãpions. This may serue for the clering & opening of these words of Luther here set down, & ỹ right expositiõ & taking therof, according to ỹ Authours meaning, especially, seeing they stand as words culd out of his bookes vpõ ỹ report of ỹ Pope only & Papists. If any list to see more for D. Luthers clering, let him looke vpon other which answere Popishe sclanders, wherewith they goe about to charge this holy man of God, and namely vpon that worthie and learned father M. Iewel, against Harding, euen in this matter of Magistrates and obedience. Defence of the Apology, 4. part, chap. 5. Diuis. 1, &c

Because M. Caluin is saide by M. Howlet, to agree with the doctrine of M. Luther, as in deede hee doth, whereupon hee might haue easily vnderstood the meaning of the sentence, taken out of M. Luther, (If it had so pleased him) and with his Pope, haue left it out of the number of Luthers heresies, as it pleased them to call his doctrine: Therefore come I nowe to that diuine and learned father, M. Caluin. This I like, for M. Caluin in you, better than in that is before, that ye sende vs to his owne workes: the first place ye charge this godly man withall (Though yee bastarde and corrupt the same by your glose) ye take out of the 10. Chapter of the fourth booke of his Institution, the 2. and last out of the 19. Chapter, of the 3, booke of the same Institution: But sir, in neyther of both doeth hee make any large or further discourse of Princes, and Subiectes,

lectes: If ye woulde haue knowen, or described to other his iudgement in that matter, ye should haue repaired, and sent vs to ỳ place where at large, & of purpose he ẽtreateth thereof, which he doth in the twentie or last chapter of the fourth booke of his Institution; expressely handlyng there the heauenly authoritie of Magistrates, and the duetie of good and obedient subiectes, whiche Chapter is witten wholly of Politique gouernment: Wherein (M. Howlet) prooue him, if you can, to haue witten vngodly, seditiously, or vntruely. No, as hee writeth very godly, and with great authoritie of scriptures and reason, so doth he very reuerently and modestly also, if any other writer old or new (as they say) doe so; after another manner and sort, then eyther you here doe to her Maiestie, for all your flattering floures, or then your sort haue of late, or now doe of Princes and Magistrates els where. I woulde wishe the godly and christian reader, to bee well acquainted with this M. Caluins witings, and I doubt not to affirme to bee true here, that was elsewhere saide. Let him thinke he hath greatly profited in matters of religion: who is brought into a loue and liking of Caluins witings. And yet I make neither him my God, nor his witings my Byble, for all this reuerent thinking and speaking of him and his witings. Euen in this matter of Magistrates: I praye thee gentle reader, looke but into that last Chapter, and thou shalt see, it shal be hard for thee to read elsewhere, sounder or profounder iudgement of a diuine, for the excellent dignitie of ciuill Princes and Magistrates, or for subiectes, and priuate mens obedience, to thy satisfaction and contentmẽt, and to be able with all, to confute, what-euer M. Howlet, or his side can cauill against this seruaunt of GOD, or Christes religion here professed. I will not nowe stande in diducting this matter but note thus much by the way, and nowe come M. Howlet, to answere your glenings and pyckings out of his witings. In the 10. Chapter of the 4. booke of his Institution,

on, he treateth of the authoritie of the Churche in making lawes, and of the Popes and popishe Prelates tyrannie ouer mens consciences in that behalfe: and namely, handling this question, whether it be lawfull for the Church by her lawes, to binde mens consciences, he freely inueigheth against your popish Churches, licentiousnes in that behalf, without any whit preiudicing politique order, onely reseruing mens soules and consciences free, to bee spiritually guided by God, Christ, and his holy woorde, in the matters appertayning to the soules health and saluation. Nowe, M. Howlet, if this doctrine mislike you, that mens soules and consciences should be aboue the cõpasse of mens authoritie and lawes, then condemne our Sauiour Christ, the Prophetes, and Apostles, with M. Caluin, who make one spirituall Iudge, King, Lorde, and Lawgiuer ouer mens soules, that is able to saue and destroy, willing vs so to giue to Ceasar, those thinges that are Cæsars, that we giue to God the thinges that are Gods, to feare him that hath authoritie to cast into hell, and to destroy both soule and body there: Whereas men, what power soeuer they haue ouer the body, afterwarde can doe nothing more, nor are not able to kill the soule. Againe, Yee are bought with a price, be not the seruantes of men. Stande in the liberty wherewith Christ hath made vs free: and be not intangled agayne with the yoke of bondage. In the kingdome of God, there is neyther Iewe nor Grecian, circumcision nor vncircumcision, bonde nor free, male nor female, but ye are all one in Christ, & he is all in all thinges. And yet in place, may this distinction bee made and, must also be as I noted before. Your faulte herein is, that yee distinguishe not aright betweene the ciuill and outwarde Courte: and the Spirituall Courte of conscience, as they speake, and Maister Caluin here noteth, and else where also, howe euer your Father

Esai. 33. 22.
Iam. 4. 12.
Math. 22. 2.
Mat. 10, 28.
Luk. 12. 4. 5.
1. Cor. 7. 23.
Gal. 5. 1.
Gal. 3. 28.
Colo. 3. 11.

father, and Church haue taken vpon them, to deale with mens consciences, which is Gods seat, to sit and rule there, wherein they shewe what they bee, yet neither our Soueraigne, nor other ciuill Princes, vsurpe so much ouer Gods right, that is proper to Antechrist, and your faction.

Concerning the first Article, your corruption, and false collection therein are so shameles, that they may be easily espied. I wishe the reader to haue but recourse to the place ye quote, to finde out your trecherie or false allegatiõ in peruerting the authours woordes and sense to be able to answere the same. Excellently well doth M. Caluin in that place, defining and treating of conscience, reconcile these two pointes together. First, that mens consciences, for their spirituall gouernment, are aboue mens reaches reserued only to God, which also in time of ignorance (as ỹ said M. Caluin, sayth) was seene and obserued by your Popish writers, though practise were to the contrary, as may namely be seene in your Saint Thomas. Next that, we must bee subiect to our ciuill Magistrates, and that for conscience sake, according to the doctrine of the Apostle, not so much respecting the thinges commaunded or forbidden by them, which of them selues touche not conscience: as the generall ende and commandement of the eternall God, that hath appointed this order, and willed vs by his commandement to be subiect to autoritie. And this is it, the Apostle tendeth to, in his epistle to the Romanes: so as leauing your caueling in woordes and syllables, if you coulde and woulde distinguishe betwene the ciuill Courte, and the court of conscience, and betweene generall and particular, as M. Caluin speaketh; All scrupule auoyded, this matter might bee eased, and better matter gathered from this godly wryter: then you, too maliciously pretende to bee there. The booke being both in Englishe and in Latine, let the reder iudge of the whole, you M. Howlet, and your fellowes shall neuer be able to stayne M. Caluin and his doctrine, nor cleare your selues from malice &c. while you liue,

In the woordes is there that, which in the schooles is called: A fallation of the Accent.

2.2. Q. 104. Art. 5. & 6. &c.

Rom. 13. 5.

Rom. 13. 1. &c.

Still a fallaciõ from that which Aristotle calleth τὸ κατα τί, to that which he calleth απλωσ.

if

if you deale plainely. Set vs downe the booke, Chapter, Section and Caluins wordes: for we haue no cause otherwise to trust you, as you doe your fellowes.

The second place or article that yee take out of Caluin is so plaine & true, as I maruell what yee meant to charge him therewith, for speaking of Christian libertie, hee saith: That the consciences of the faithfull are exempted from the power of all men, by reason of the libertie giuen thē by Christ, so as they are not to be intangled in the snares of constitutions, in those things wherein the Lord would haue them free: But adde I pray you, as hee doth there, That as the matter is very worthie and meete to bee knowne, so needeth it a large and plaine declaration by reason of the adoe, that partly seditious persons, partly quarell pickers make, as though all obedience of men, which is not meant, were thereby also taken away and ouerthrowne. To preuent this inconuenience, doth maister Caluin there a large entreate of Christian libertie, & the consciences of the faithfull, as he doth in the other place of maister Caluin cited by you before, and by this your misdealing, doe wee see how necessary it was, often and much to beate in that point. In summe, we say: spirituall libertie in Christe, and Politike subiection to Magistrates and Superiours, may and doe very well agree, and both are taught vs in the Scriptures, and haue their place of practise.

Libro 3. Cap. 19. sect. 14. &c.

From slaundering of these men that are dead, commeth M. Howlet to those that are aliue. Whose names hee quoteth downe in his margin, mentioning a writing made in the dayes of Queene Marie, which he doth but touche, and I thinke needeleſſe to stay thereon, considering the thinge being afore time obiected by M. Harding, hath been fully answered vnto by ỹ reuerend father of blessed memory. Maister Iewell late Bishop of Sarisburie, as is that of maister Luther before: I perceiue that M. Howlet. goeth all by report and heare say, and seeketh to winne grace by

Defence of the Apologie I part Cap. 4. Diuis. I &c.

disgracing other. And where wisemen are wont diligently, to respect circumstances in all doings, he, such is his humor throughout his Epistle, careth neither what, when, nor in whom he reproove, so he may finde somwhat to carpe at, in any professours of the Gospell. I woulde M. Howlet. for his owne sake were but so faithfull a seruant of God and her Maiestie, and did but halfe so vprightly walke in his calling, in zelously aduauncing the Gospell of Christe, and dutifully obeying our Soueraigne, as the men he nameth, to their great commendation, in singular modestie, and vpright conscience at this day trauell to doe, with no small fruite to the Churche and people of God among vs, howe euer he obiect old matters to so worthy fathers, M. howlets conclusion of this part, of charging master Wickliffe, master Luther, master Caluin, and the rest is, that the Catholike Churche vtterly condemneth all these errours, and teacheth her children otherwise and the contrary. Nowe I aske M. Howlet if he exempt not the consciences of ỹ faithfull from Princes lawes, and the power of all men with master Luther, & master Caluin, how it commeth to passe, that he and his felowes exempt themselues from her Maiesties obedience vnder pretence only of conscience, as euen in the leafe before this we haue in hand, in the name of ỹ rest he craueth pardon at her Maiesties hands, for not yeelding to such conformitie in matters of religion as is demaunded at their hands, which they cannot doe but by offence of their cõsciences, &c. And the end of all in him & his authour is, ỹ her Maiestie must take their disobedience & refusall of conformitie for a ful satisfaction: because they alleadge conscience. Nowe if this among other bee an errour condemned by the Catholike Churche: that the consciences of ỹ faithfull be exempted from the power of all men, &c. Why doe you being Catholikes, as yee say, follow it? Why doe you make that your pretence? Why doe you dwell therein? If Princes lawes binde subiects to obedience in conscience, so as they may not be exempted for their consciences: but ỹ

they

they must obey them, as God himselfe, whose roome they possesse, and that vnder paine of mortall sinne and eternall damnation, how hardly soeuer their Princes deale with thē in their gouernment, &c. Why learne you not that lesson: Why reforme you not your consciences by Gods word, that God and her Maiestie may haue due obedience of her Subiects: which shee requireth and no more without complaining, murmuring, & this bitter accusing: ye tel her Maiestie of errors, & your selues run into thē headlong: Ye wil by no meanes with Luther haue Christians free & exempted from Princes lawes; no not in their consciences, and yet by meanes of conscience you will exempt your selues, what shoulde I say: like not that in your selues, yee condemne in other. The difference (gentle Reader) betweene vs and them is, as thou mayest perceiue, that wee exempt mens consciences from all mortall men to giue them to God aboue alone, to be guided by his holy worde & no otherwise, which in deede her maiestie alloweth well of, slaunder these fellowes what they can herein, for her title of supreme gouernour ouer her subiects. They without any warrant of Gods worde exempt, not conscience, but pretended, or that they call conscience, from dutifulnes to God and their lawfull Prince and Soueraigne in God, to giue it to the Pope, induced therto, because they see her Maiestie to leaue mens consciences free & vntouched, hauing a tender care & great respect therof. Where conscience is in deed, though it be but weake, according to the doctrine of ẏ Scriptures & Gospell where shee learned this: & not frō popery & Pope, to whose supreme authoritie grounded vpon suppositiōs & false principles, these coūterfeited Catholiks haue by reconcilement and oth betaken thēselues according to their rottē religion, so defrauding God & her Maiestie of their due, abusing their Soueraigne authoritie, & themselues greatly. After this commeth M. Howlet to note our demeanour, & heere passing other, as hee saith, hee setteth vs downe at large a matter doone the last Sommer at Stamford,

and dwelling therin, he reproueth both the doctrine of certaine Preachers there, and their demeanour also, whereof he maketh no small a doe, seditious, pretendeth he, was the doctrine there taught, seditious was the vsage, and yet, I trowe, nothing like to that of theirs in the North, in Irelande, nor that which I haue described before. It is happy, God made not him the Prince of this lande, nor any of the State, otherwise I perceiue the poore men had beene trounced: he giueth sentence as though the matter were his owne, when nothing was there doone against him, and as for her Maiestie and the State, they call not for his help in the gouernment heere. But I see M. Howlet is still like himselfe, that is past shame, els woulde he haue blushed to haue spoken so vntruly of a matter so lately doone and so publikely in the face of all the worlde: but let vs see what hee saith: first he entreth into this matter, to quitte, as hee speaketh, the Puritan that hath so infamed the Catholiks. Therefore he thinketh good to diffame him againe. Hee hath slaundered you M. Howlet, with a matter in trouth, as wee haue seene: And you cannot forget an iniurie, if it were one, yee must needes bee quite with the Puritan. Alas poore Puritan: but it is happie your handes bee bound that yee can doe him no more harme, haue you not powred out your spight enough against him, before to be quitte with him. You play as the Dogge doth: that when a stone is flung at him, runneth after the stone, and for reuenge, catcheth the same in his mouth. When yee can finde no more matter in the man to raile vpon, you inmagine he sendeth out Preachers, yee call them at Stamforde his Preachers. Preachers at this day, the more is the pitie, are with you, and to many such, Præda Mysorum, it is your owne Prouerbe taken out of Aristotles Rethoricke and Rethorically amplified and handeled, speaking against this man that yee will now needes quite, but this man that you reuenge your selfe vpon: First telleth you those Preachers you talke of were none of his, he sendeth out none. Next, that

hes

hee is not bounde to answere for them, though in so good a cause, that be not harde to bee doone. This might M. Howlet easily thinke, considering that euill will is not giuen to say well; That her Maiestie, and all other that shoulde reade that he setteth foorth in print, woulde hardly beleeue amongest so many vntruthes, this report of his proceeding from such a reuenging stomack as seeketh therby to quite his enimie, which doctrine he taketh out of Philosophie, and from his Maister Aristotles Rethoricke, rather then from good diuinitie and the Scriptures; yet it may agree with his Catholike religion, well enough. Againe, hee might thinke the grounde and truth of the matter woulde bee looked into, which is not hard heere to bee doone.

Next, he alledgeth a Minister to be his Authour in the report of this matter: but that is for his vantage, he nameth him not, neither thinke I, he can name any such, hee were too notorious an hypocrite and false brother, so lewdly to belie and betray his brethren. Neuertheless that is possible: for among Christes Apostles, there was a Iudas. This dealing might haue much impayred his credite with you, sauing that you lye in awaite to trappe the innocent, with all godly and honest men that list to vnderstand heereof, if there were any such man. Whereof giue vs leaue to doubt, till we heare more, hee will be abhorde for his double dealing, & you for your impudent reporting of so manifest a sclander. Did the Minister tell you the matter himselfe? Or did some other that hearde it of him, or some bodie els, tell it you from him? You were not, we must suppose, at the exercise your selfe. Take heede of too light crediting reports M. Howlet and especially of reporting them againe, and that to her Maiestie, and of putting them foorth in print too the viewe of the worlde, that is your foundation and entrie. Proceeding, yee obiect disobedience to the Preachers that woulde not obey the Bishops letters prohibiting the fast at Stamforde. There are but too many such as you be, that

by sinister informations and sclaunders, goe about to hinder godly and holy attempts, filling out some thing whereby to stay ẏ same, by all meanes they can: But God be praysed such false and light reportes, such naughtie dealings, haue turned and doe commonly turne to the beginners shames, and to Gods glory the more, and his peoples good and comfort, as in deede this did: for though this godly exercise were a time stayed, by misreportes, yet at length was it taken in hande, with the good countenance and liking of authoritie, whereof you and such might learne, to giue ouer such rustie cankered practises, and to take a new and better course, if ye had any grace.

It fareth now adayes (gentle Reader) in the building of Gods spirituall house and Citie, which is his Church here vpon earth euen as it did in old time (which conformitie and likelihood may serue greatly to our instruction, admonition and comfort) when at Gods appointment, the house and temple of God, and the Citie Jerusalem were to be reedified, God stirring vp for that purpose King Cyrus, and Darius, & preparing the heartes of other of his people to further and aduaunce that worke, as we may see in the holy stories of Ezra, and Nehemiah, the thing scarsly well begun, was greatly hindred, somtime by colourable vndermining after a politik maner, & by false accusation, making cõplaint euẽ to the king, somtime by conspiracie & open force & violence; yet notwithstãding (all preparatiõs and subtill deuises cõming to naught) the work, though with much a do, by gods meruellous prouidence, went lustily & luckely forward, and was at ẏ last happily finished. There was on the one & better side, though lesser & weaker in the sight of man Zerubbabell, Ieshua, Ezra, Nehemiah, ẏ prophets, Haggai, & Zechariah &c. as chief men amõg the people of God w̃ their band & cõpany. There were on ẏ other side. Rheũ, Shimshai, Tatnay, Sanballat, Tobiah, Geshem, & their cõpaniõs in Samaria, & the people beyond theriuer mighty & enuious Cheeneth, Arabians, Ammonites, Ashdodims, & other, w̃

Shemaiah,

Shemaiah, Noadiah. &c. false Prophets, hirelings, and hypocrites, many & great ones. The kings, with whome both parties had to deale, being Heathen men, were somtime, no maruell, against the matter, especially being stirred vp by the malice of the aduersaries to this building, & their often and many complaints, handeled with great cunning & pollicie, which more troubled and hurt the seruants of God, and hindred their godly proceeding, as hypocrites alwaies doe, than any open violence: but which was to be maruelled at, euen those Heathen kings were sometime fauourable, forward, and with the matter, Gods prouidence and blessing so ordering the whole worke till it were atchieued, as namely wee see vnder the good kinges Cyrus and Darius. Now to leaue the state of the Churche in other Realmes, by Gods maruellous goodnes, we haue at this day raysed vp vnto vs for one & a principall parte not a heathen king, or a Cyrus, & Darius: To fauor & set forward ẏ building of gods house among vs: but a Christian Soueraigne & Prince, herselfe professing ẏ Gospell of Christ Jesus, who doth not stand by & looke on ẏ builders: but bending her royal authoritie and wisdom to ẏ defence & maintenance of ẏ truth, & repressing of error & falshood, so moderateth the whole, that she greatly encourageth all gods people her obedient subiects, & terrifieth the aduersaries: her maiesties Counsellers, the Nobilitie, the spirituall Pastours, & the other officers & Ministers of ẏ lawes are likewise professors & setters forward of this busines in their degree & calling, to the great cõfort of the common people, & those of the lower sort: whereupon the aduersaries, how many and how mightie soeuer they be, may be the lesse able to doe hurt. Yet to waken vs, & to keep vs frõ securitie; we shal not lacke (neither haue we to maruel therat, or be discouraged) enimies as lõg saith M. Howlet, as ther is either head or hand remaining loose in the world. We shal not lacke hypocrites, false accusers, conspirers, violent dealers, seditious persons, &c. we shall not lacke stinging Hornets, like the Horonites, Ammonites & Arabians, we shall not lack a Rehum, a Shimshai,

a Tatnai, a Tobiah, a Schemaiah, &c. that in a rout will vndermine, and oppose themselues to the Gospell: But, God bee thanked, we neede little feare them, hauing that mightie God, so mightily standing on our side, and blessing vs with such a Soueraigne, and state as he doth. Wherefore, let vs now M. Howlet be bolde to vnfolde and lay abrode your false accusations and slaunders and to aunswere the same.

Ye say, that the Preachers would not obey the prohibition but stept vp into the Pulpit, &c. As though they ran before they were called. First, I answere, that both the first and seconde Preacher whom yee charge, were by publike authoritie licenced, both were by the Magistrates and Assistants of ẏ̀ town requested thither, both their doctrines and vsages, in that solemne and notable assembly are not only cleered from your vncharitable slaunders M. Howlet, but very well reported of by those of honourable and worshipfull calling that were present, and haue giuen testimonie thereof vnder their hands to bee seene of any that list. It is supposed by some M. Howlet, that if you be not a husband mans sonne of ẏ̀ quarters, Yee are some night bird, whose hauntes may possibly be spied out, they were best looke to it in whose barnes or out houses ye lodge, if yee chaunce to be spied, men loue an Owle so ill, I will say no more, you wote what befel one of your ancestors at Rome aforetime: This (being in those quarters) is likely enough to be your griefe, to see or heare, that this assembly was so assisted, and things therein so well performed: but you fret & are angrie without cause, it quites your Puritan neuer a whit, it slaunders Stamford, the assembly, & those that had dealing therein, &c. You take the report of the matter, as you would haue vs beleeue at least, at one mans handes, a minister presente there. I, as you see oppose to this vaine report, for the truth of ẏ̀ matter, many to one, & that those of calling, honorable, & worshipful, magistrates, & other in the town & abrod, besides diuers godly, & learned ministers & Preachers whose hãds

The Alderman of Stamford, the Comburgesses and the Recorder of the towne, & ministers and other of the countrey such as I haue expressed.

and

and markes I haue seene, which carry great credite, & haue talked with diuers therin, to the reproouing of that you so rashly affirme, & falsly, & slaunderously heere enforme her Maiestie of, & to the testifiyng of the contrary, & the iust cõmendation both of the exercise, and the godly Preachers euery way: who there present writing diligently tooke the notes, & are readie to auow the same, vpõ oth if need be, to your discredit and shame. The credit of these mẽ, as those that had cause, best to vnderstand of the whole matter, will weigh downe the single credit of the single sowld Minister you talke of, without any indifferent men, to shew that the eight articles set down by you are not true, but most falsly and maliciously deuised by your selfe, or by some other enimie no better then your selfe, and that the doctrine & other vsage at that exercise was godly and comfortable. In the meane while it is neither newe, nor to be wondred at, that Preachers & professors of Gods truth be euill spoken of for well doing, it is the reward our Maister had when hee was here, it is ẏ he hath willed vs to looke for. For the dealing in that godly exercise of preaching, praying, & fasting ioyned with almes, authoritie, & proceeding, The Alderman & Cõburgesses were peticioners therein, both for allowance at the Bishop of Lincolns hand, and also for assistance of preachers as their letters therein declare, to their great commendation, for their Godly forwardnesse in so good a matter, being the chiefe of that corporation, wherein they stayed and forbare, till they had both allowaunce and direction also for the fourme and order of proceeding, set them downe in wryting particularly, as the saide Bishop of Lincolnes letters of the fifth of August, in answere to the letters of the Town of Stamforde of the xxi. of July before, doe declare: But hee and his letters will carrie no credite with you, and yet in this matter, being by you alleadged, must and iustly doth, and ought to doe: Besides this they had the good and fauourable allowance of one, not of the meanest of the Lordes of her maiesties honourable priuie

Counsell, to whom vnder her Maiestie, ỹ Borough appertayneth, as three of his honourable letters of the xxv. of July to the Bishop of Linclone, the Alderman, and Burgesses of Stamforde, and to one of the preachers, that you here charge, do beare witnesse: that I speake nothing of the publike order set downe by authoritie, to moue vs all generally to repentance, ioyned with fasting, prayer, and relieuing of the poore The Comets & strange sights that were seene in the heauenes, the Earthquakes heere beneath among vs, the disturbances and disquietnes of neyghbours rounde about this Realme, the monstruous and vnnaturall dealings of those of your side with her Maiestie, and this peaceable State, the great miseries of God his faithfull congregation and people almost euery where, and the like miseries: whereby God as it were shaketh his rodde ouer mens heades, seemed sufficient occasions to her Maiestie, the graue, wise, and godly here, to cal to these extraordinary exercises of fasting, prayer, &c. the practise whereof also was seene in diuers places of this Realme, and namely in the Dioceese of Lincolne to giue example, and stirre vp the godly minde of them of Stamforde, which example they very well folowed and performed the like, the fourteenth of September last, highly to Gods glorye, their due prayse, & the ioy and comfort of ỹ godly, that were present, & such as heare of the same abroade. This that had such approbation, and proceeding with consent of all, to whome the same vnder God and her Maiestie, doth any way appertaine, can not iustly be charged by you: Turning therefore your slanderous reporte for the doctrine in your eight propositions set down, and for other behauiour, home vnto you againe where it was first hedde, as vtterly false, and not to be founde eyther in preachers or people at the publique fast at Stamforde, I haue set downe the trueth of the whole.

But what sir, if all these circumstances had not bin precisely kept, no contempt towardes superiour authoritie being, the godlines and reuerence of the matter of it selfe,

would

would sufficiently haue excused and commended it in these dayes of the profession of the Gospell vnder so godly and vertuous a Prince, and other Magistrates. The more godly the exercise was, the more it seemeth to offende you: the more it misliketh you, the better is it to bee esteemed of the godly; raile, reuile, and fret, till your heart ake, yet shall this godly order of publique and extraordinarie fasting, vppon occasion incident ioyned with preaching, meditation, prayers, and charitable relieue of the poore and miserable, practised & vsed in this Church, & recommended by her Maiestie, and other of the State long agoe in the great plague here, and since, and yet still in these dayes, as very necessary: this I say, is so farre off from disorderly, or seditious dealing, as it shall neuer be iustly founde fault with by you, grounded sufficiently vpon Gods booke, and better tenne thousande times (if such cõparison may be) than eyther your blasphemous processions, your running to Churche to toll a bell, your casting of coniured water, & c. to fray away spirites, or than your Popishe fast, consisting in superstitious choise of meates and dayes, ioyned with hypocrisie, opinion of merite, &c. It is happie ye can finde out fasting at the length in the Gospelling Churchs, among those that ye call Protestantes, you might haue done it sooner if it had pleased you. You were wont to say: wee quite ouerthrowe all fasting and prayer, because we went about to correcte and take awaye the abuses that Poperie had brought into both: euen as wee see our Maister Christe in his tyme to haue done the lyke. And heere you say there hath beene continuall rayling against fastyng for these xxi. yeeres paste. *Math. 6.* Untrueth still: It hath beene but against your superstition and abuse, whiche wee take not, I tell you still to bee Gospell, wee haue commended, and recommended alwaies in place, true fasting, wee haue practised, and vsed the same according to the pure vse deliuered vs in the Scriptures, and of late, more vppon occasions then aforetime

and more generally with doctrine adioyned, from whiche doing your corruptions, wherwith you had filled ỹ Church a long time, helde vs: but we hope well, it shall dayly more and more be purged, and such dust swept away out of Gods house heere, and both this and other godly orders also grow from good to better, among the faithfull people of this English Church, with the furtherance, good liking, and delight of her Maiestie, our Soueraigne, we doubt not in beholding her people and subiectes, to profite dayly in all godlines, howe euer you mislike and repine thereat: Here ye call this godly exercise a litle fantasticall rage of fasting, &c. You raue and rage too. But whereunto shall wee liken this generation, but with our sauiour Christ to little children sitting in the marketts, &c. For as Iohn came neither eating nor drinking & they sayde, he had a diuell: and the sonne of man came eating and drinking, and they sayde: Beholde a glutton, and drinker of wine, a friende vnto Publicanes and Sinners. Euen so doe our Pharisaicall Papistes deale, and say nowe: No way can please and content them, neyther vsing the libertie of Gods good creatures, sanctified by the worde of God, and prayer, as ỹ Apostle speaketh, neyther yet abstayning therefrom. But wee answere with our good Maister and Sauiour, wisedome is iustified of all her children.

Mat.11.16. 17.18.19.

Luke.7.35.

Ye talke at pleasure of speaking ten or twelue houres together, with all a lye a: Although the corruptions that your Popishe and Pharisaicall leauen hath many yeres infected fasting withall, sticking fast, require sometimes to purge the same before it can be well and profitably taken in hande: And againe, the right vse and ende thereof, and of prayer, humilitie, fayth, repentance, newenesse of life, liberalitie also to the poore &c. to be treated of, alke time, that this Christian exercise of fasting may be Christianly kept: among the ruder sort especially, yet M. Howler, neyther bee so many houres prescribed, the preacher to talke, neither knowe or heard I it euer, any where so vsed. For time sir

here-

herein, we vse it and leaue it as an indifferent thing, to take more or lesse, according as occasion and necessitie of matter require, and in this and like circumstances say, as our Sauiour Christ saide of the Sabbath in his time, the Sabbath was made for man and not man for the Sabbath. Let time serue vs, and wee in time, and therewith, serue God. Both the Sermons at Stamford, forenoone & afternoone too, mounted not much aboue halfe the time of the least of your two numbers: but I will leaue this matter, and the quiting of your Puritane, because I vnderstande yee heare thereof another way. *Mark. 2. 27.*

After this, you tell her Maiestie, of a weightie motiue, so you set it downe in your margin. The effect you note a litle before, when you make Catholikes so important a stay in euery of her Maiesties countreys: As though the safetie and quietnesse of the whole realme rested on you Catholikes, that refuse to come to Churche heere, to renounce the Pope, and betake your selues as true Englishe men to God and her Maiesties gouernment, &c. Of which number you take your selfe, M. Howlet, to bee one. Though you for your part shoulde seeme to bee better acquainted with the barue, and the rude husbandmans cotage in the countrey, where your neste may also be founde, then with any good Towne or Citie, muche lesse with a Princes Pallace, whereby you shoulde bee meete to stay vp her Maiesty, and this common wealth with your shoulders: But are you or your fellowe Catholikes, the safetie of this whole Realme? God forbidde man, yet these are those that are here so commended, these are those ỹ whole suite is for, that it woulde please her Maiestie to graunt that whiche it seemeth they will haue whether shee will or no: Obstinating themselues, and cloking all vnder vnconscionable conscience before they make her highnesse priuie of their suite and dealing. A woorthie maner of suing, to abase & bring her Maiestie to their bende, that they may altogether rule the roste heere. Because your framed consciences, be some

what too weake reasons, to moone her Maiestie withall alone. You bryng foorth your waightie motiue, where although at the first yee speake of mercie and fauour, yet so soone as yee seeme to haue giuen some sope of milke, by & by, ye throw ỹ whole down againe w̃ your heele. For ye haue no sooner spoken of mercie and fauour, but straightway with a commemoration, as it were an vpbrayding, &c. yee fall a clayming the thing ye would haue, in recompence of your seruice. I greatly marueile not to see you deale thus with her Maiestie here vpon earth, as though yee deserued, that can chalenge merites at Gods handes in heauen: but say and thinke what yee will for that: Grace and merites can not stande together. Her Maiestie of her selfe, belike, can not conceiue, nor see what you and your felowes haue deserued and deserue at her highnes handes: Yee are litle beholding to your neighbours, that need thus to praise say, and speake for your selues. If you haue done nothing but your bounden dueties, nor in deede halfe that neither, as better subiectes and more duetifull doe, vnfainedly acknowledge from the heart, and needes must in respecte of her Maiestie, and the manifolde and great benefites that wee all dayly receiue from and by her Maiesties meanes (whome God long preserue among vs); why then claime you recompence for your seruice? What is it I pray you, you haue done?

First, forsooth you, (you know what catholiks you meane) were most readie at the beginning, to place her Highnes in her Royall Throne. I leaue to speake of her Maiesties disfauour, procured by you hot Catholikes in Queene Maries dayes, of the straightnesse, and harde vsage that her Maiestie founde, among your Jaylors her highnesse keepers then. Wee, to our inestimable ioye and comforte, knowe by whose power and prouidence alone, her Maiestie was deliuered out of the Lions mouth, & placed in her Royall seat too well to ascribe ỹ prayse vnto you hot Catholiks. Were you most ready to place her highnes in that royall

roome,

roome, wherein now by the fauour of God she standeth? Indeed by the fauour of God, ẏ ye say well & trulye, more than by your willes and help, els were it harde with vs all. You were so great helpes at ẏ beginning ẏ not being able to kepe in any longer the cankered poyso̅ lurkinge in the heart, but opening ẏ hidde̅ malice, eue̅ (in honorable and open meetinge, after her Maiestie was placed in her royall Throne, when the barbarous crueltie towardes her Maiestie and other, vsed in the former dayes was obiected) one amongst other answered in ẏ name of ẏ rest: that there was no other fault but that leauing the roote standing, the bra̅ches only were hakt of, whe̅ rather the mightiest tares (so it pleased a champio̅ of yours to speake, of ẏ professio̅ & some professors of the Gospell) should haue bene puld vp by the rootes, which if it had bene done, we shoulde not now see so many and so great wicked stockes (saide this stout Catholique) remaine euery where and flourishe. This was it that happelye greeued you, that by your wicked and trayterous dealinge, her Maiestie was not before that time made away: But if her Maiestie, & we all, were so beholding vnto you for this seruice, why dyd not you and your felowes make this sute, when the matter was fresh in memorie, the thing was not then ripe, haue you now firste gotten hart of grace. It is but of late M. Howler, that most of you haue puld your neckes out of the coller of obedience to God and her maiestie, and therefore the recompence of that seruice that yee brag of, if there were any such, longeth litle to you young men Iesuites, and other late Brydes of Rome: that which foloweth perhaps, you wyll saye doth: for ye recken not vp onely what yee haue done, whiche in truthe yee neuer dyd, but what proper men yee presentlye bee and wyll bee; to spende the vttermost drop of your blood to defend her Maiestie in all safetie, peace & quietnesse to the ende, yf it lyke her Highnesse to beleeue your tale, or truste to the broken reede of your defence,

Iohn Story in the first Parlament of Queene Elizabeth. This is reported euen by *N. Saunders* in Stories life *de visibili Monarchia eccles.*

your

Your dealinges heretofore, in both her Maiesties Realmes of Englande and Irelande, to leaue olde practises, and to remember but her dayes; confirme this promise of yours. The stirres ye nowe afreshe goe about to make, continuing the old rebellions till ye may ioyne them to new, vtter your good meaning hearts, remember whēce you come: frō whome? and in whose name? This seruice to her Maiestie, and the State, had neede bee recompenced, it were pitie els. I thinke certainely your affections at the beginning towardes her Maiestie were euen such as yee nowe shewe them, and will hereafter to the ende approoue them, while her Maiestie liueth. Can the blacke Moore change his skinne or hue, or the Leoparde his spottes. Then may yee also doe good that are accustomed to euill. Your great fathers stomackes in the beginning, were to high, to become Petitioners; popishe Prelates coulde not, or woulde not submitte them selues to her highnes. One White, in his rochet, after Queene Maries death at Paules crosse, speaking of alteration of religion from Poperie to the Gospell &c. openly sayde: It can not be, it may not bee, it shall not bee, yee holde one course, yee are I perceiue no changelings.

Iere. 13. 23.

But there is, sir, an odds between doing a thing in deed, and pretending to doe a thing, betweene doing of conscience, affection, duetie, & loue, heartily; and betweene rhetorically doing, (that I may so speake) that is: Italian and Romanlike, with colour and great cunning, or if you will, some of our Englishe mens doing now, that come thence: if her Maiestie therefore spie your drift, and reward you with fourtie stripes, as the frenche king once did, (in not much an vnlike case) a dissembler, for pretending in hope of reward, (with termes and gesture of great reuerence) to take a flea from him, after another seruant of his had receiued reward, for a very like seruice and office done to the king his M. before: Are yee not well ynough serued? Or at least, if her Maiestie, comparing you with other, consi-

Lewes. 11.

der

ver her faithfull subiectes in deede, which aske nothing, nor wage of their seruice, but acknowledge they haue receiued more then they haue deserued, and desire nothing more, then that they may in all thankefull dutie, answere their Soueraignes bountie towardes them, as the Chauncellour, to the said French king somtime did, stãding amongst such gaping and rauening Crowes, Cormorantes, or Owles, call thẽ what ye will. As you in words set out your catholike brydes here to bee, if I say she shall in the end reward those good Subiectes, as King Lewes did his Chauncellour, and send you emptie away that gape so fast afterward & answer you: that you must waite for an other occasiõ as ẏ King did, &c. What haue you to plain of? It is said that ẏ king toke a delight to mocke the gaping bryde, were it Crow or Daw. Is this your waightie motiue, ye so glose in the margin of your booke? Is your Authour haue no better in store to come hereafter, as in this your treatise promised shall come, both he & you may put vp your pypes for ought I see.

Pulchrũ est Corvos deludere Hyantes.

It is a prety sporte to mocke the gaping Chaugh.

But yee runne backe to your starting hole, and alleadge conscience, this is a poore helpe. And yet this must bee a satisfaction for all if the rest faile: howe hollowe soeuer your consciences bee, if there remaine any at all, the bare name of cõscience, must be your defence, whẽ you haue nothing els to say. Heere make yee now a Rampeere. Conscience, you say, dependeth of iudgement, and vnderstanding & not of affect and will. It cannot be framed at pleasure, nor consequently reduced to such conformitie, as is prescribed by Superiours. Conscience, no doubt, where it is in deede, and not in fancie and wordes pretended onely, is a great matter, and woulde by any meanes be respected and tendred of all. And so doth her Maiestie heere, God be praised, why did yee not heere M. Howlet set downe the groũd of your vnderstãding & iudgement, or forbeare this brag of cõscience, till we had seene & examined the groũd thereof, ẏ which, wout all proofe, ye here bring forth in wordes only, that do we returne vnto you againe, as a thing vnproued, & therfore reproueable, to wit, ẏ the persuasiõ you are entred into, of not comming to the Church among vs at this day

and refusing the oth of alleageance to her Maiestie; is not onely not grounded on the scriptures, but is contrary thervnto, and thereupon dependeth altogether of affect and will & not of iudgement and vnderstanding; is framed at your pleasures, without good warrant or ground, and so may be reduced to cõformitie prescribed by superiours. Your owne S. Thomas in his summe saith, Q. 79. art 13. that conscience is no speciall facultie or power of the soule, because it may bee laide away, which the other cannot: but bee that as it wil be: A corrupt conscience such as yours is, may and ought to bee laide away. The reasons in your treatise as in place we finde, deale little or nothing to proue the contrary to this I tell you or deale (as you doe) very hollowly, being grounded altogether vpon supposition, which not grounded on Gods truth in matters of Religion, is a rotten post, for conscience, to leane vpon. Trye your consciences in religion by right iudgemẽt and good vnderstanding, taken out of Gods booke: runne not vpon false suppositions, and we shalbe soone at an ende. I still maruell M. Howlet how you can exempt your cõsciences from superiours, and so from her Maiestie, that before condemned these sentences as errours That the consciences of the faithfull are exempted from the power of all men, that Christians are fre and exempted from all Princes lawes, as touching their consciences, &c. For you admit this exposition of the former sentence, in saying: that Caluin and Luther, holde therein one doctrine, whereof I haue spokẽ in his place. The matter is, that your Secondary faith, and alleageance sworne vnto her Highnesse, as to the substitute of God (thus yee speake) is at the Popes pleasure broken, and nowe discharged of that faith by his warrant, and the same bestowed vpon him, and such as hee wyll appoint without good warrant from God or her Maiestie. In the meane while we will take, as graunted by you this Maxime, or supposition: That conscience dependeth of iudgement & vnderstanding, and not of affect & will,

will, albeit in your case this wholy raigne thin you, & therefore seemeth not be conscience.

But because pretended conscience is the grounde of these mens whole matter and the only shift of excuse that both M. Howlet and his authour haue to cloke their disobedience, withal, let mee be bold with thee gentle Reader somewhat at large to vnfolde some parte of their Popish treacherie in this case of conscience, which that I may the better doe, I will first set downe some of both their wordes agreeing in this point together. Then examining in generall the popish doctrine whereon they grounde themselues without all Scripture, yea contrary to Scripture, common reason, and honestie also, as the same is deliuered vnto vs in their bookes, by the principall pillers of their religion, I will shewe howe godlesly and howe hollowly they may be found to speake, write, and thinke in the whole: enough in my opinion, to bring their religion into vtter defiance, detestation, and hatred: for broching vs such abhominable abhominations. Afterwarde, God willing (returning to M. Howlets wordes againe, and comparing them with the doctrine of the Scripture) will I, so much as I shall thinke needefull answere the same particularly. Thus writeth M. Howlet of this matter heere at large.

12 *Now because as the Philosopher saith, that is onely good vnto euery man, which ech mans vnderstanding telleth him to be good: vnto the which the Scripture and Diuines agree, when they say: that wee shall bee iudged at the last day, according to the testimonie of our conscience: hereof it followeth, that what soeuer wee doe contrary to our iudgement and conscience, is (according to the Apostle) damnable.* Because wee decerne it (*to bee euill*) and yet doe it. *So that, howe good soeuer the action in it selfe were, (as for example,*

Aristot. lib. 1. Rhe. 2. Cor. 1. 1. Ioan. 5. Aug. li. de doctri. ca. 10. & lib. 1. ca. 40. Rom. 14.

» example, if a Gentile shoulde for feare, say or sweare that
» there were a Messias,) yet vnto the doer, it shoulde be a dam-
» nable sinne, because it seemed naught in his iudgement and
» conscience: and therefore to him, it shall bee so accounted at
» the last day. Which thing, hath made all good men from time to time, to stande very scrupulously in defence of their conscience, and not to commit any thinge, against the sentence and approbation of the same. All Princes also, & Potentates of the woorlde, haue abstained from the beginning, for the very same consideration, from enforcing men to Actes against their consciences, especially in religion: as the histories both before Christe and since, doo declare. And amongest the very Turkes at this day, no man is compelled to doe any act of their religion, except he renounce first his owne. And in the Indies and other farre partes of the worlde, where infinite Infidels are vnder the gouernemente of Christian Princes, it was neuer yet practised, nor euer thought lawfull by the Catholike Churche, that suche men shoulde bee inforced to any one acte of our religion. And the reason is: for that, if the doing of such actes shoulde bee sinne vnto the doers: because they doe them against their conscienee, then muste needes the inforcement of suche Actes be muche more greeuous and damnable sinne, to the inforcers. Mary notwithstanding this, when a man hath receiued once the Christian Catholike religion, and will by new deuises and singularitie, corrupte the same, by running out and makinge dissention in Christe his bodie, (as all Heretikes doe:) then, for the conseruation of vnitie in the Church, and for restraint of this mans furye and pride, the Churche hath alwayes from the beginning allowed, that the Ciuill Magistrate shoulde recalle suche a fellowe, by temporall punishment, to the vnitie of the whole bodie againe, as all the holy Fathers write to bee most necessarie, especially suche, as hadde most to doe with suche men, as Cyprian, Ierome, Optatus, Augustine, Leo, Gregorie, and Bernarde. And Saint Austin

Acts of religion not to be inforced.

Vide di. Tho. & om. doc. 2. 2. q. de fide.

Heretikes may be inforced.

Cy. de Ex. Mart. cap. 5. Ieron. ca. 5. ad Ephe. Optat. lib. 3. contra Dona. Aug. li. 1. con. Parm. cap. 7. Leo ep. 67. & 91. Greg. li. ep. 32

Austin in diuers places, recalleth backe againe his opinion, whiche hee sometimes helde to the contrary. So that wee keeping still our olde religion, and hauing not gone out from the Protestantes, but they from vs: wee cannot bee enforced by any iustice, to doe any acte of their religion. Ber. ser. 66. in Cant. Aug. lib. 2. retract. ca. 5. & epist. 48. & 50.

HEnce yee gather ỳ becauſe ye alleadge your conſcience, in this cauſe of yours. Therfore neither may ye do there againſt vnder paine of damnatiõ, neither be enforced to doe otherwiſe then you doe vnder like paine to the enforcers, and becauſe yee ſawe you ſhoulde be excepted vpon two wayes, yee prouide anſwere for the ſame firſt. If it bee alleadged againſt you, as is by vs very truly alleadged, that the thing yee are called vnto is, godly, honeſt, and good, and ſeemely to bee yeelded vnto, and therefore no reaſon you ſhoulde in this caſe bee left to your pretended conſcience, to followe that whiche is euill, but that you ſhoulde giue ouer and take a newe courſe: Yee affirme, howe good ſoeuer the action in it ſelfe bee, wherevnto yee are called, yet the yeelding is damnable ſinne to the doer, becauſe it ſeemeth naught in his iudgement and conſcience, and therefore to him it ſhall bee ſo accounted at the laſt day. So he muſt bee left to his pretended conſcience in very bad thinges. Heereto yee bring (ſo had yee neede, & yet all will not ſerue) the examples of all Princes and Potentates of the worlde before Chriſte and ſince, and of the very Turkes themſelues and other Infidels. To ſhewe that her Maieſtie, and the State deale more cruelly by Lawe heere, with you then any other State, bee they neuer ſo barbarous, doe with their people, and that this will bee damnable vnto them. You are in great and high matters, you had neede remember your ſelfe, and you neede to haue beene

beter acquainted with Kinges and Princes, Estates & their affaires, then may be thought you be, or els haue let this far fet stuff alone. This geare beseemeth you & your spirit wel; M. Howlet, and that to & with her Maiestie her selfe, doth it not: Next, if any testimonies and examples of practise bee alleadged against you of temporall punishment, you turne them all ouer, in saying such proceeding was against Heretikes onely, which make dissention in Christ his bodie. And although you proue not the Papists to be out of that number, but that they may iustly bee counted Heretikes, as they bee in deede, and therefore by your owne doctrine of the Princes and States that iustly so take them, to be recalled and inforced by temporall punishment, or restrained at the least, yet to helpe your selfe as you may, as though popery were the true and right Christian religion, ye suppose that you haue no whit swarued from the truth: but that we whom yee call Protestants, haue gone from you & set vp a newe religion as though we, what shoulde I say weet: her Maiestie & the state, professed or called you to any other than to Iesus Christe onely true and most auncient religion, compriſed and expressed in the holy scriptures; or from that. The end of all is, ỳ you must still doe as ye now do in abstayning from the Churche assemblies, &c. And by no iustice be inforced to the contrary. For that if your immagined conscience be persuaded herein, ye may not doe against that, though it be euill.

Fol. 17. Nowe thus writeth M. Howlets authour heereof in the latter ende of the nienth reason of his treatise: Neither sufficeth it to say: Those suppositions are false & that there are not such thinges committed against God at the Protestantes Churches and seruices: for howsoeuer that bee (whereof I dispute not nowe) yet I being in my hearte of another religion, must needs thinke not onely them but also all other religions whatsoeuer, to commit

the

same, as I knowe they also thinke of mine. wherfore, how good and holy soeuer they were, yea if they were angels yet shoulde I be condemned for going amongst them: for that in my sight, iudgement, & conscience (by which only I must bee iudged) they must needes seeme enimies to God being of the contrary religion. By this it may appeare howe greeuously they sinne dayly in England and cause other to sinne with them, whiche compell men by terrour to doe actes of religion against their consciences. As to take othes, receiue Sacraments, goe to Churches, & the like, which being done (as I haue saide), with repugnant consciences, is horrible mortall sinne, as hath byn alreadie prooued, and consequently damnable both to the doers and inforcers therof. And again, in the same ir. reason, speaking of the consciences of Infidels, and Heretikes amongest many thinges, hee thus writeth generally of all sortes of men. If there bee no man either so foolish or impious in the world, but must needes think that one only religion amongest Christians is true, and all other false. And if euery man which hath any religion and is resolued therin, must needs presuppose this onely truth, to bee in his own religion, then it followeth necessarily that hee must likewise persuade him selfe that all other religions besides his owne are false and erronious, and consequently all assemblies, Conuenticles, and publike Actes, of the same to bee wicked, damnable, dishonourable to God, contumelious to Christe, and therefore to his conscience (which thinketh so) detestable. And in another place before, his reasons, agreeing yet more fully & plainely with M. Howlet: Surely as I am now minded I woulde not for tenne thousand worldes, compel a Iew to sweare that there were a blessed Trinitie: For albeit the thinge bee neuer so true, yet shoulde hee bee damned for swearing against his conscience and for compelling him to commit so haynous and greeuous a sinne, &c.

Haynous sin to enforce another man to do against his conscience.

How they did in Q. M. time compell men. Looke Fol. 54. 58.

One only religion true, and all other false.

Fol. 5.

I may heere charge these men that they speake of conscience very doubtfully and diuersly, yea wickedly and dangerously: in that they make no better distinction betweene truth and falshood: good, and bad: a right and a wrong conscience, or erronious, as these men speake: the resolution of God in men, for their doinges, and mens false persuasions, reasons, and resolution, to common lower, & mens fansies and imaginations.

συνειδησις. God his testimonie concurring with mãs knowledge maketh conscience.

Conscience, as the very worde importeth, is a knowlege in vs with an addition, or to speake plainer if I can, it is an inward sense or feeling of god his iudgement cõcurring w our knowledge: Whereof ariseth this, the testimonie of conscience, or our conscience bearing vs witnesse, &c. Of which cõscience, what force it hath, to take away all excuse from men, before God, the Apostle disputeth, Rom 2. If yee like not this, I say, yee shall finde that some of your owne writers take conscience doublie or two wayes, sometime for that part or power of the minde that is alwayes contrary to vice and euill, or alwayes accompaning that parte, and then it is euer right. Sometime is conscience, taken for an applying of our knowledge to some action, and so is it not a qualitie but an action, And thus is it not alwayes good or right say they. But for the purpose and matter wee haue in hand, and for our instruction and guiding, Besides that the very woorde and the Etymologie or discription thereof, teacheth vs that conscience differeth from opinion, immagination, fancie, vaine conceipt, &c. As beeing a more high and heauenly gift especiall when it is directed by God his holy worde and Spirite. Wee haue further to marke, the generall doctrine of the holy Ghoste, set vs downe in the scriptures, in vsing to our benefit or abusing to our hurt, euen Gods good creatures, and the note hee giueth of the

Called συνιτηρησις. One father calleth conscience, the light of our vnderstanding: *Damascen.* other otherwise.

force

sorce of conscience therin: vnto the pure, al things are pure, but vnto them that are defiled & vnbeleeuing, is nothing pure: But euen their mindes and consciences are defiled, *Tit. 1. 15.* saith the Apostle, and in particular, he saith further. That in the latter times some shall departe from the fayth, and shall giue heede vnto spirites of errours, and doctrines of diuelles, which speake lies through hypocrisie, and haue their consciences burned with an hot iron, or be past feeling, as hee saith elswhere. *1. Tim. 4. 2.* And in an other place yet: some hauing put away good conscience as concerning fayth, haue made Shipwracke. *Ephes. 4. 19.* And yet furder cõcerning naughtie men, and their pretended naughtie consciences, as they speake, not to be flattered or borne w̃ in dealing naughtily, the doctrine and practise of our Sauiour Christ, is notable for vs to followe: as is expressed in the Euangelistes. For our Sauiour Christ themaccuseth, and taketh vp the Scribes and Pharisees very short, who woulde seeme to make conscience of the traditions of the Elders, defendeth or excuseth his disciples in breaking thereof, and regardeth not the offence taken at his doctrine, and doing therein by the Pharisees, reade the place, and marke the whole. Nowe for the Conscience of the faithfull, we holde with the holy Ghost, that it is purged by the blood of Christe from dead workes, to serue the liuing God: and the hearts are purified, by fayth, &c. And that phrase of the holy Apostle, myconscience bearing me witnesse in the holy Ghost, and the like woulde diligently bee obserued of Christians, not to seuer in them selues the testimonie of conscience, from that heauenly testimonie of Gods spirite, as in deede not a conscience, but a good conscience is required of vs by God. Herevppon say I to these men, and to their like, and to all such euill consciences of Infidelles, and other, as they bring vs in, that wherevpon so euer they grounde their pretended Consciences and what course soeuer they bee entred into: for religion and spiritual exercises in gods seruice, that as this doctrine of the scriptures is sound, true

Looke mat. 15. 2. 3. 12. &c.

Heb. 9. 14. Act. 15. 9. Rom. 9. 1.

and sake so theirs is hollowe & vntrue and the thing is not godly nor good. Great is the iudgement of God amonge them that perish, because they receiued not the loue of the truth, that they might be saued: Therefore to send them strong delusion that they should beleeue lyes, that all they might be damned which beleeue not the truth, but had pleasure in vnrighteousnes. Ye did run wel, saith S. Paul to the Galat. who did let you that you did not obey the truth. It is not the persuasion of him that calleth you. A little leauen doth leauen the whole lumpe. I haue trust in you through the Lord, that you wilbe none otherwise minded, but hee that troubleth you shall beare his condemnation, whosoeuer he be, &c. I woulde to God the very first wordes of this Apostolike sentence might bee verified in all that call themselues Romane Catholikes, and continued still in vs, and that with the Apostle in the last sentence wee might trust well of them, as wee are assured the midle part may too truly bee applyed vnto M. howlets persuasion & such like.

Gala. 5. 7. 8. 9. 10.

Where they holde both (M. Howlet) and his Authour this generall doctrine: howe good soeuer the action in it selfe be, or how true soeuer ỹ thing ỹ is affirmed be, as for example in case of religion, &c, that which is done affirmed by a Jew, an Infidell, or such like, yet if it be otherwise thought of in his sight, or if it be against his vnderstanding, iudgement, and conscience, as they speake, the doer, affirmer, & inforcer thereto, shalbe damned for committing a deadly, haynous, and greeuous sinne. This as it is deducted seemeth to me a strang Paradoxe in diuinitie, grounded (gentle Reader) possible on some mans diuelish wisdome, & reason: but surely vpon a very false and dangerous Catholike principle of Popery, & sauouring altogether of ỹ stinking puddle of that diuelish religion, yea of the Diuell of Hel himselfe the father and authour of that religion, which thus I represent vnto thee out of the writings of the greatest doctours of that side: And yet sauing that they haue o-

pened this filthie caue, or styred the dunghill, for the diuelishe wickednesse & filthinesse thereof, would I haue spared thy Christian eares: but that necessitie and the indignitie of the matter, to vtter their shame and villanie wherwith they staine both heauen & earth, enforceth, seeing the matter is thus farre brought, to speake thereof,

There be two cases of conscience, or conclusions of their Popishe writers: the one of an erroneous or naughtie conscience, and the bond thereof: the other of perplexitie, wherinto men as into a straight are driuen by this doctrine and religiõ, whilest of necessitie they must do euill & cannot choose: whereupon (M. Howlet and his Authour grounde their Paradoxe, or strange opinion, of which the one dependeth on the other. And both vpon that sentence of Gratian in his golden decree: All that is done against conscience buildeth to hell fire: which being well expounded, might stande though: but by the Popish doctrine, for som to abstain from euill be it neuer so villanous, to doe good be it neuer so precious, is or may be against conscience, in them or against their erroneous & lying conscience, this position is theirs and vtterly false.

Looke *Gratian distinct. 13. Item, Concil. Toletan. 28. 91. par. 1. & par. Ex his.* *Omne quod contra conscientiam fit, adificat ad Gehennam.*

Therefore for some say they to abstaine from euill bee it neuer so villanous, to doe good, be it neuer so precious buildeth to hel fire. Againe the lawe of nature may bee dispensed with (if two euils so presse as of necessitie ỹ one must bee chosen:) for such cases their perplexitie maketh, &c. Popery can intangle and snare mens consciences, it can trouble, disquiet, yea prouide a slaughter house for them, relieue and quiet them it cannot. Though it be not so hard to enter this perplexed Labyrinth or Maze, as to get out of it againe when one is once entred, so deepe are the quiddities I tel you, and the questions greatly doubtful, the examples also many and straunge, that in this case are brought to holde men occupied with all, yet get out or helpe other therein as I may, by Gods goodnesse, I will enter by the

Angelicall doctour D. Thomas, whose doctrine and Commentaries haue the allowance of the highest and greatest of that side, as a truth falling from heauen, confirmed also by heauenly visions, as approued aboue; Upon the Epistle to the Romanes, and the fourteenth Chapter, whiche place (M. Howlet,) and his fellowe woulde seeme to grounde vppon, and to whose writinges herein wee are sent, the willinglier doe I propounde him, thus witteth, D. Thomas, vnder questions propounding after his manner, his subtile doctrine by obiecting, answering, and resoluing: It may be doubted (sayth hee) whether if a man haue an erronious or naughtie conscience that he beleeue that þ which is mortall sinne, is necessarie to saluation, whether such a conscience binde him: So as if he doe against the same, he commit damnable sinne? He resolueth not onely vpon the Epistle to the Romanes, but also in his Summe or common Places, and elswhere: that an erroneous or lying conscience in thinges of themselues simply euill bindeth a man; so that hee that doth against it highly displeaseth God, or as they speake, sinneth mortally or deadly, or to vse our mens wordes: it is to the doer and enforcer, a damnable sinne, or horrible mortall sinne, & the one and the other shalbe damned therefore. Hereupon riseth þ second doubt or question of perplexitie in this case, whereinto men are brought of sinning damnably euery way, in following their erronious conscience, or in doing against the same, and by implication at length, the Magistrates and ciuill Authoritie, Kinges and Princes themselues are wrapped in like perplexitie and damnation, for dealing with such by enforcement to doe against their wicked and diuelishe conscience.

D. Tho. in Comentar. in 14. ad Ro.

These are the perplexed questions and resolutions in the case of conscience whereinto these prophane questionists and schoolemen tumble such mens consciences as beleeue and followe them, without euer being hable well to help them out againe. They make of the sacred scriptures, A tennis ball to tosse, and to play withal, they greatly disgrace & obscure the same in troubling the pure fountaines

therof: And hauing entangled, troubled, & snared mens consciẽces wᵗ their quidities, by abusinge gods gifts, they highly please and pleasure the Deuill, and highlye displease and dishonour Gods maiestie, leauing a testimony and example to all posteritie of Gods heauy iudgement, against all such as with vnwashen handes (as they speake) that is vnreuerently handle the holy word of the eternall God: But let vs prosecute their question, & answer whether an erronious conscience in thinges simply and of themselues euill doe binde a man, so as if hee doo against the same he commit damnable sinne: be it in commaundinge to doo euill or forbidding to doo good, all is one. D. Thomas his answer you heare, is alwayes one and like him selfe affirmatiue and yea: The reasõ why, is rendered in his summe: because will followe the direction of reason and vnderstanding, or conscience, as hee speaketh: for hee maketh conscience the prescriptiõ of reason, be it right or wrong, which reasõ whẽ it doth erre propoũdeth to the will good for bad, and bad for good, or telleth vnder a shewe that that which is good is naught, and that whiche is naught is good: & so will accepteth, alloweth, & followeth the same, and therafter is the wyl good or bad: for the goodnes & badnes of the wil dependeth on the obiect ẏ is on ẏ which is propounded vnto it of reasõ: wherupõ he concludeth that wee must say that euery wyll is simplye or vterly euil alwayes, which disagreeth from reason: be reason right, bee it wronge, be that it propundeth true, bee it falſe. And all this is grounded forsooth by D. Thomas vpon Aristole, who sayeth that, simply to speake: hee is incontinent that foloweth not right reason: but accedentally or after a maner, he that followeth not false reason. Here is false and lying reason, vnder title of good & truth, prescribing euill and falshod, and contrarilye vnder title of euill & falshod forbidding good and truth. Heere is wyl followinge false reasõ accordingly in accepting or refusing that ẏ is thus offered. Heere is lastly man hymselfe bounde vnder payne of damnation neyther to wyll, nor to doo

1.2. q19 Art. 5.

Omnis voluntas discordans a ratione siue recta siue errante semper est mala.

Arist. Ethic. lib. 7.

against ꝑ which is by this false reasō or conscience thus ꝑscribed. What vsually nowe followeth but execution, or action, & doing therafter: we may here iustlier cry out I trow with the holy Ghost and Gods worde, than M. Howlet, and his Catholikes doe of his pretended Riot: woe bee vnto you that say, euil is good and good is euill: Woe be to that conscience, wo be vnto that man that thus is guided, yea, that is boūd vnder paine of damnatiō, not to do against the euill that false reason, propoundeth him vnder the shew of good, but to reiect that good, that it propoūdeth him vnder the shewe of euill: Or which is all one, not to leaue in this case that which is euill, not to accept that which is good. Such blind leaders of the blinde, must needes at the length fall both into the ditche.

But for better explanation of this whole matter, let vs see some of their examples giuen vs in this case, of an erronious or lying conscience that bindeth. There wante not I warrant you in these mens examples taken from mens doings, according to this erronious conscience against both the Tables of Gods commaundements, the first, and the seconde. M. Howlet, and his fellowe gaue vs two examples, against the first Table, of a Iewe and an Infidel in denying the Trinitie, & the Messias, or Sauiour of the world. Looke vppon their wordes afore set downe, and there may you finde the same: Adde to them another example set down in their Popishe decrees, in the margin in great letters, it is called the marrowe of the glose: The Iewes had sinned mortally or deadly, if they had not crucified Christ, whiche riseth vppon this question, whether the Iewes were bound in conscience to crucifie Christ, yea, or no: a deepe and worthy question among these men. And because D. Thomas is so great a man in their bookes, to make euen with them, ioyne to this, one example more of him agaynst the first Table in his Summe in the place be-

Diuisit. 13.

fore

foye alleaged. If to beleeue in Christ bee propounded to a man as an euill thing by false reason, the man that will beleeue in Christ doth naughtily, or the will accepting to beleeue in Christ is naught, because the thing is euill in the apprehension of Reason, albeit simply and in deed it be good: clarkely resolued, and like an Angelicall Doctour. Nowe if you will haue a Corollarium, or a conclusion, for a Surplusage in this first Table: Take the questions, that vpon this errour of fayth and conscience in matters of the first Table are mooued, and determined in other subtill schoole wyters, as namely this is one, in ỹ Maister of the Sentences, and repeated in the golden decree, and allowed. If the diuell transfiguring him selfe into an Angell of light be beleeued to bee good, when he faigneth him selfe to bee good, it is no dangerous errour, and if the diuell shoulde then demaunde of some simple body: whether hee woulde bee partaker of his blessednes, and hee shoulde answere that hee woulde passe into the diuels fellowship whether shoulde hee being thus deceiued, be saide to haue consented into the fellowshippe of diuelish damnation, and not rather into the fellowship of eternall hyghtnesse? It is true, that this man sinneth not (sayth the glose) whereupon going yet further, it is demaunded by Fryer Holcot, whether one worshipping the diuill transfigured into the shape of Christe, being deceiued by inuinsible errour or ignorance, as hee speaketh, bee excused from Idolatrie? Answering, hee sayth: I sayde that not onely hee is excused from sinne, but he meriteth as much as hee should merite if he shoulde worshippe Christe, if he did that lay in him to discerne whether hee were Christe or no? Nooke and reason why, one among the rest is, because the prescription of Conscience, when it is erroneous byndeth as muche as when it is true.

Lib. 4. dist. 30. Caus. 29. q. 1. glos. ibidem.

Holcot. Mai sm. super. lib. 3. Quæ. 1. Art. 5.

But Iohn (vnder whose name this case is put) hath the pre-
scriptiõ of conscience though erronious that that which
appeareth vnto him is to bee worshipped as God: *ergo*,
if hee worship not, he sinneth mortally. In summe Iohns
worshipping of the deuill as God in this case: as not sin-
ning in following his erronious cõscience & sinning if he
do not according to the same, is besides reasõ warrãted of
this man by ỹ M. of ỹ Sentences, by Austin & the common
Ibidem articul. 6 vetula. glose. In the next article is demaunded agayne by M Hol-
cot whether any man may merit by a false faith: In this
article hee answereth and saieth shortly that one may me-
rite by a false faith in many cases. It is a common case
among the people: he putteth many cases to proue his say-
ing, and that some taken out of the Scripture, very clarkly
you must suppose, amonge other hee sayeth: Put case that
De quo ipsa non tenetur habere fidem explicitam. some olde wife heare her prelate (a great matter I tell
you) preache some hereticall article whereof shee is not
bounde to haue any faithe perticularlye, I expresse his
worde as well and as playnely as I can: yet she for the o-
bedience she beareth and good wyll to beleeue whatso-
euer the Church beleeueth, agreeth willinglye to that he
sayeth, (which is heresie) thinking that the Church belee-
veth it, the case being thus, wee must say, sayth this Robert
Holcot, that this olde woman in beleeuing heresie doth
merite or doo a meritorious woorke, as they speake in
Schooles, because she beleeueth an errour which by no
meanes can be imputed vnto her, that that is to be belee-
ued which is condemned, and therefore by implication
she beleeueth the contrarie, because she beleeueth that
this is the true faith: Nothing is true but that which the
Churche beleeueth to be true, And therefore because
Fi- des. *Implicita. Explicita.* the implicate faith is true, although the explicate be
not true whereunto she is not bounde, but she is decei-
ued by simplycitie, therefore is there no daunger to her
of error. Not much vnlyke to this, hath Peter Lumbarde
the M. of ỹ Sentences a question & answer, which also is

repea-

repeated with approbation by Gratian, whiche possible gaue occasion to Holcot, to moue and decide his. If an heretique (saith the M.) shoulde vnder the name of Austin or Ambrose &c. offer himselfe to some Catholique, and call him to the following of his faith, if he should agree: into whose fayth shoulde he be sayd to haue consented? Not into the Sect of heretikes, but into the sounde vprightnes of the Catholike fayth, which the heretike lyingly sayd he had. Much more I trowe if a Catholike prelate propound heresie. Here is heresie propounded by a Catholike teacher, and by an heretike, here is the same hearde, receiued, beleeued, and consented vnto, without danger, heere is the partie excused, naye defended to doe well, and to merite, or to doe a meritorious woorke. What can be sayde more in commendation of the best woorkes that men can doe, the best woorkes that men doe, come in deed short of this degree. In this diffuse and intricate disputatiõ of Erroneous cõscience, in matters of Fayth, religiõ, and doings of men, in the first table of Gods commandements, mooued and resolued by questions and answers hast thou, in these men, a viewe (gentle reader) of some of the deepe misteries of the popish religion, which, what sounde matter of godly edification they containe, I referre to thy godly wisedome and iudgement furder to examine: and proceede to examples in the Second Table, wherein their beastly villany in this case of erronious cõscience is yet better and more easily seene; in cloking, excusing filthy sinne.

Lib. 4. sentent. distinct. 30 29. quest.

Let vs take but the seuenth commandement onely: Thou shalt not commit adulterie. To note howe the breach thereof, vnder ꝑ pretence of error and conscience, is mayntayned, which example is common, and commeth often with these virginlike Friers. Thus saith your Maister: if a mã leauing in his coũtrey his wife, & going into a far countrey marrie another, & afterwarde repenting would leaue her, affirming that he had another which is aliue: and the Church suffer him not, being ignorant of that he

S. affir-

affirmeth: Heere is demaunded whether in this seconde knot there bee marriage: Surely it may bee saide; that it is not marriage, and that the woman is excused of crime by ignorance but that the man hath committed adulterie: It is wel, thus much is cõfessed, marke that wel: But that, sincé the time, that being willing & not able to returne to his first wife) hee is compelled by the Discipline of the Churche to retaine and keepe this seconde woman: hee beginneth to be excused (mark this stuffe) by obedience & feare, for this, that he, if this second woman require it, lye with her, of whome hee neuer ought to demaund the same: And so haue wee to iudge of other like cases, thus farre the Maister. Heere where the parties conscience mooueth him to leaue sinne and euill and to doe well, must he sinne and doe against his conscience beeing good; & ye see why & how, the authoritie of the Church, & the Popish discipline is great, I tel you, & in perplexitie he may be dispensed withall. If his conscience bee naught he may not do against it vnder paine of damnation. Againe, heere is whoredome confessed, and yet marke howe the partie that committeth it, is excused. Thus is the mans conscience in perplexitie for the sinne of whoredome clarkly releeued in excusing his continuance therein. But the Maister is some where holden, some where not of all, whiche though in this case, wherein I shewe what hee holdeth it make no great matter, if some followe as hugo or who yee will; some followe not: yet howe will they answere for him in another place, wherein hee is holden and followed: That a man lying with his wiues sister by ignorance is excused, if shee come to his bed at vnawares, it is called the ignorance of the person, for hee tooke her for his wife, and lay with her with an husbandly affection as with his wife. It is made Iacobs case with Lea forsooth &c. But with what conscience shall hee bee excused herein? with the very same I trow that the maister, the Councell, and

Lib. 4. Senten. distinct. 38. Hug. 4. sétent. cap. 4.

Lib 4. senten. distinct. 30. caus. 29. q. 1. & 34.

C. Si Virgo. Ignorantia excusat eum qui nesciens dormivit cũ sorore vxoris suæ.

2. 2. q. 19. Art. 6.

and the Cannon law, & pronounceth him to bee excused, ỳ is with a naughtie and erroneous conscience, as they speake: For I am sure by a right conscience, hee neuer shall bee excused before God, from committing incest. The Similes that they goe about to prooue this matter by there, are euen like stuffe, and the same wee haue heard before. The glose and the marrowe set downe more: If a married wife bee lyen withall ignorantly, there is no whooredome committed. And againe, whooredome is not committed without guile, &c, And yet a little before, If a womans husbande bee dead, and shee beleeue hee be aliue, if shee marry shee is giltie of whoordome though she haue not committed whooredome, sayth the glose, suche I tell you is the force of an erroneous and lying conscience vpon this excuse of Whoredome, and the denial ỳ it is any, is grounded on that which Gratian elswhere telleth vs: That if a blinde man beleeuing hee lyeth with his wife, defile another woman hee is not guiltie of whooredome, because blindnesse is like ignorance: but if casting a Darte, or shutting, hee hap in play, &c. to kyll any man, he is guiltie (saith hee) of murther. This is good Diuinitie among our Englishe Romane Catholikes at this day, as besides those that nowe write may bee seene in M. Harding a Proctor euen for the Stewes, and a mainteiner and enlarger of that filthie common saying: If ye liue not chastly, doe it charily, which hee calleth good counsell, and pertaining to laye folke aswel as to Clarkes, Oh gentle companion. But to keepe mee to the Angelicall Doctour Fryer Thomas our mens great Authour, Thus in this matter of an erroneous conscience not disagreeing from the rest writeth he in his summe, If reason or conscience erre in this, that a man thinke some woman comming vnto him in his bed, is his wife, and shee demaundyng it, he will ye with her, his will is excused, and is not will, because this errour proceedeth of a circumstaunce which excuseth and causeth the thing to be inuoluntary,

Q c. Illud relarum. par. par ex vtraq;.

See the defence of the Apologie, part. 4. cap. 1. diuis. 1.

Harding in his detection.

Si non caste tamen caute,

In these examples, may a man lively beholde, as in a Table, the foundation and grounde of M. Howlets doctrine, and his fellowes in this matter of conscience, whiche is euen by their doctrine, profession, and religion, to thrust forwarde their Catholikes or Schollers and followers, for want of helpe, that way belike headlong into hell fire: I am weerie and ashamed of these beastes villanies, I will therefore conclude, and ende this diuelishe doctrine, for this point, where I began it with D. Thomas, vpon that text of Scripture, that these men vse to proue this matter by, euen the 4. to the Romanes, that we may see their faithfull and holy expositions, the abusing of the text it selfe, I examine in his place. For the Question and resolution of an erroneous conscience binding, let the reader remember what I haue before set downe out of D. Thomas. His examples herre bee: If a man thinke he sinne mortally, except hee steale, or commit fornication, whether he may do against that hee thinketh, or against this his erroneous conscience, (as he nameth it) without mortally sinning or no? Hee obiecteth after his maner, first, the Lawe of GOD, which forbidding fornication and theft, bindeth strenglyer then conscience: next hee obiecteth perplexitie in sinning euery way, in committing fornication against Gods lawe, and in not committing fornication against his conscience: But hee resolueth generally euen like him selfe, as yee heard before, and for fornication particularly thus: If a man beleeue that not to commit fornication is mortall sinne, or to absteine from that vice: whilest hee choseth not to commit fornication, or to abstaine from it, hee choseth (they bee his woordes) to sinne mortally, or deadly, and so doth he sinne mortally. And herto maketh that (sayth hee) which the Apostle here speaketh. O blasphemous lying spirite.

Nowe concerning that which is obiected to the contrarye hereof out of the lawe of God, hee taketh vp the matter

and

and cuttes it of very shortly thus: that hindereth not, that is first obiected of the lawe of God, because there is one, and the same bonde of a conscience, euen erronious, and of the lawe of God: for conscience doth not appoint any thing to bee done or auoyded, but that it beleeueth, the same is the lawe of God: for the lawe is not applied to our doinges, but by meanes of our conscience. And yet gentle D. Thomas, as litle account as yee make of the lawe of God the authoritie thereof, and bonde ouer mens consciences, here equalling the bonde of a noughtie and lying conscience therewith: if it bee the commandement of your Church, of Prelate, it bindeth, though conscience be to the contrarie. Besides, if a Prelate commaunde any thing that your Subiectes conscience telleth him to be contrary to the lawe of God. It is answered accoyding to Bonauenture, that he is bound to lay away his conscience, &c. and obey, yea, if hee haue probable, and discreet, though not manifest and euident beleefe: for obedience, let him doe that which is commanded him, because he is bound in suche a doubt so to doe, and is excused for obedience sake, but let him by no meanes doe it of his owne will, because he may not for that he should sinne mortally &c. As for perplexitie of sinning, euery way whereinto we are brought by this doctrine, which (as they teache) is while men bee in the bryers: sometime betweene two mortall sinnes, sometime betweene two veniall, sometime betweene a mortall and a veniall sinne, thus they speake. D. Thomas saith, that also is no hinderance to this doctrine: for it is no matter though one be perplexed by some suppositió, though no man be simply perplexed: that is vpon condition vnlesse he put away that erronious conscience, or he is perplexed while that cõscience remaineth. But here is playne contradiction and falling out betweene these doctors, as there is not founde agreement, in that they write of an erronious, or lying conscience binding: for the case being

S. Paul (being demaunded we must suppose whether this Thomas had attained to his meaning in his Cõmentaries) in vision answered him, yea, as much as mans sight can conceiue, the Crucifixe also answered, thou hast written well of mee Thomas: the church beleueth and sayeth so. It is as true as the Gospell with Papistes.

being thus supposed that they may not doe against their conscience though it be Erroneous and euill vpon paine of damnation. Then commeth in M. Howlet, who agreeing with his authour, sometime sayth of him selfe and other such Catholiks here, ỳ eyther they must renounce God by doing that which in iudgement and conscience they condemne: be their conscięce right or wrong it is no matter: all is one: or els sustaine such intollerable molestations as they cānot beare. A hard strait, especially seeing, as he saith elsewhere Conscience dependeth of iudgement and not of wil, and so cannot be framed and reduced to conformimitie, &c.

Heere is a diuers and doubtfull speech of conscience, and a greate extremitie that men be nowe brought into, as seemeth by this doctrine, what shall they doe? shall they, to burst out or come foorth of this maze, choose the lesse euill as they are willed in their canon, & by Gregory, which is contrary to that: wee may not do euill that good may come thereof: or shall they change their pretended consciences, ỳ surely is the best, & so are they willed to doe, euen by some of their owne writers: As for that bonde of erroneous conscience that they pretende it is none at all, nor of conscience simply, otherwise then with God, and vnder him: Augustin sayth well (as D. Thomas, can alleadge) that the commandement of the inferiour power bindeth not, ỳf it be contrary to the commandement of the superiour power, as if an vnder gouernour of a Prouince, &c. bid that which his Emperour or head gouernour forbid: why did hee not answere that obiection so, where the Lawe of God, and conscience commaunde contraries: For I pray you in all reason, is not God, and our bonde of duetie to him expressed in his worde written, aboue our conscience, and all dutie to man, if comparison be made, namely the same being confessed to be erroneous and lying? But (M. Howlet saith) that can not be in him, & his fellowes, without renouncing of God, but that say wee is false, we vtterly denie it: as that also is, that

Distinct. 13. Bonauentur. Summa Angelica. &c. Augustin. D. Thomas. 1.2. Q. 19. Art. 5.

such

such a conscience dependeth of iudgement and not of will, when it is their owne meere wilfulnesse, and a foolishe, and false opinion and perswasion, or else if they needes will refuse counsaile, vnder hope to deceiue the Prince and State heere, and by their Rhetoricall and cunning lying, to bring them to their bende at last, where they shewe themselues very confident and bolde. Let them sticke still in their supposed and conditionall perplexitie, that is, in their filthie myre, which is but a vayne opinion of their owne, as their owne wryters also say: So wee may bee free from suche naughtie, vayne, and diuelishe doctrine: Let them call vnto them a heape of Heretikes, Idolatours, blasphemers, fleshly men, drunkardes, villaines, tagge and ragge, yea, the diuels of hell, themselues, to acknowledge and embrace this doctrine of theirs, and to professe this religion. Let them, if they needes will, ioyne heartes and handes together. Let them carry with them multitude, antiquitie, consent, their well meaning mindes, as they call them, and what they wil besides, Let vs crie: Heare ô heauen, heare ô earth, and be astonished: Heare ô Christians, Princes, and people, high and lowe, detest and abhorre this religion, and suche Saintes and Maisters. Let vs followe Christ Iesus, the Prophetes, and Apostles, their doctrine, and the profession of the Gospell. I speake all this while but of Popishe profession, religion, and doctrine: I speake not of their life, behauiour, and conuersation, as fruites of their doctrine. There remaine in men infirmities: but such profession and doctrine, or teaching in religion and life, I crie out vpon, I defie this religion, as moste abhominable abhomination before GOD and man, and crying for vengeance from heauen. And yet touche I but one parte, and one haunche that these men pull mee into, taking but their owne examples in the firste Table, and in one cõmandement of the second Table only. I assure thee, (christian reader) that I lothe, and forsparing thy eares forbeare in this argumẽt to enter into some cases of conscience,

Glose in dist. 13, &c.

so they entitle and crowne their beastly filthynes, that these religious, maydenly Fryers, and saintes, as they must bee called, propounde and set vs downe in their bookes, vnder questions and answears. Thine eares woulde glowe, if in this point, thou shouldest heare some of the meditations and stuffe, euen of a booke intituled, the Angelicall Summe, of the cases of conscience, written by Fryer Angelus in deede and name, as he is reported: But away with this Popishe religion, Fye on the Diuell & his doctrine & impes. Our English Romanists haue at this day, as they tell vs three readers among them in the cases of Conscience beyonde Sea; But if that great Romishe Harlots liestes, yeelde her children suche sustenance, in steade of the syncere mylke of the woorde of God, or as Saint Peters very wordes are reasonable mylke, and without guyle: for all their great braggs, for all their baites to catche simple soules, we wish all men as they tender their owne saluation, to take heede of these Hailters & their religion. It is written (gentle reader) of Augustine, that hee opened and set abroade the filthie mysteries of the Manichee Heretikes, because the very opening thereof, was ynough to vanquish and foyle them. This I hope will serue the reader both for his profite to this ende, and for any iust defence vpon the occasion ministred here.

Summa Angelica, de casibus conscientia.

1 Pet. 2. 2. αλογικον αδολον γαλα. Erasmus in vita August.

Yet somewhat more for the matter, and our Soueraigne, and this States iust defence in the execution of the holesome lawes here established for the abrogating of Poperie, superstition, treason, rebellion, &c. and the good establishing of Christes true religion, godlinesse, and honestie. Against these quarell pickers let me say in generall, first to you Papists, whilest that vnder pretence of conscience, yee thus prouide for your selues in this perplexitie, imagining that no iustice can inforce you to doe any acte of our Religion: yee prouide in the meane while very selenderly, and very euill for the common wealth, and for her Maiestie: for if this doctrine whereon your particular exam-

ples

amples are grounded bee generally true, That not in the doer only, but in the inforcer also nothing may bee attempted vnder paine of deadly sinne, and damnation, against any mans conscience, though it be erroneous, iudging that which is mortall sinne, to bee good and necessary: as infidelite, heresie, theft, whooredome, &c. Why not murther also with the rest? Howe then shall her Maiestie and the State make and execute lawes, to restraine lewdnesse? If they say: It is against their conscience, not to doe the things by law forbidden them, or to abstaine from the same as you doe, they may not in iustice be inforced to doe against their conscience, that is, leaue robbing and other villanie: they may not be hanged, punished, or so forth, for the same. Will you haue thē punished that vnder paine of deadly sinne and damnation are bounde not too doe otherwise then they doe, or contrary thereunto at least. A great burden lyeth vpon them, and will cannot bee forced, nor they may not be enforced to doe against their conscience, though it be naught. Againe, sir, necessity excuseth both a theefe, & a murderer by your Canon law and Doctrine, and that more then for Whooredome, because necessitie hath no law. Againe, in necessitie all things ought to bee common, &c. Thus seemeth her Maiestie, and the State likewise to bee brought into perplexitie, by these mens doctrine, that either they must leaue of making and executing wholesome ciuill lawes: or els be founde enforcers of some men, to doe against their conscience: Whereof, as this is by them accounted wicked and damnable, so the other must needs be to the State and common wealth at least very dangerous. But this with them is no great matter, where perplexitie is, they must choose ỹ lesse euill, they wel deserue, these gentlemen, and the religion of God and his people; of Kinges, Princes, Ciuill Magistrates, and common wealthes also. There is talke of Libertines, Anabaptists, Householders of Loue, and I wote not who els: But Popery surely is a hotchpotche of all

De consecra. distinct. 5. discipulos in glosa.

wickednesse, the mother of all sectes and heresies, and the nurcerie of all mischiefe: Thus doe they seeme to reason, who so inforce men to doe against their erroneous conscience, commit heerein horrible mortall sinne, and are in a damnable case: But Magistrates by making and executing penall lawes vpon traitours, theeues, murderers &c. pretending conscience enforce mé to do against their erroneous cõsciéce: therfore magistrates by making & executing penall lawes vpon traitours, theeues & murderers, &c. pretending conscience commit horrible mortall sinne, and are in a damnable case.

Thus as in teaching that hee falleth and faulteth horribly that doth against that which his vnderstanding, reason, or erroneous conscience, as they speake, telleth him to bee good, though it bee mortall sinne: M. Howler, and the Papistes open a windowe by their doctrine to the Libertines, and them that are leade by inspiration, and pretende the motion of the spirite altogether to cloke their filthie sinne, & wickednes vnder, if they yet ỳ say; they may not resist the motiõs of ỳ spirit, haue not a better or not so bad a pretence, but more religious then they that say: they may not vnder paine of damnation doe against reason, bee it right, bee it wrong, which is Philosophical, and seemeth to be prophane: So againe by their doctrine of inforcement, and their threat of damnation against the enforcers of naughtie men to do against their naughtie conscience; they vndermine the lawfull authoritie of Ciuil Magistrates and their wholesome lawes, made and executed against sinne and wickednesse, and agree too well with the Anabaptistes, and suche other as allowe not of Magistrates: but as we highly thanke God for her Maiestie and this Gospelling state, of whome wee receiue this double benefite, first of heauenly doctrine and religion; whereby mens consciences out of Gods worde are rightly instructed and informed, and these vices and transgressions reproued, and they enforced to haunt publike assemblies, & heare their dutie there shewed them that either are ignorant or wilfull: Next, of publike honestie and peace, maintained among vs by lawes, and the

disturbers of the same, pretende they conscience or whatsoeuer, condignely restrained, and by seueritie punished: So againe, doe I tell them in a worde that Christes religion taken out of Gods booke, if they haue grace to enter the profession thereof, will ease all this matter, and voide and cleere that which they defusedly, and darkely, and dangerously teache, of an erroneous conscience and the bonde thereof, and of perplexitie; for in Gods booke, they shall finde no such stuffe. But the matter being well & duly examined their persuasion will bee founde by that booke, to bee nothing lesse then conscience, and there wee are commaunded to doe that onely that is good, and forbidden to doe that is euill, wee may not doe euill, no not that good may come thereof. Or if that like them best, let it beare the name of a diuelishe conscience, and so to bee reformed, or otherwise to abide the smart which such wickednesse iustly deserueth, bursting out especially, to the hurt of Churche and common wealth. Grounde therefore gentle (M. Howlet) your conscience hence forth vpon Christe the true rocke, and his heauenly doctrine, and let Poperie goe: Or els bee content to reforme the same by that rule, whereseuer you haue grounded it afore time. Heare (if not mee in this case) yet some of your owne side, to induce you heereto. Bee not too much addicted to your D. Thomas, and your owne conceite, stay not obstinately on the text of your Canon Lawe. Be content to heare the glose, if he mend the text & say better. Though there be of your side that say: An erroneous conscience bindeth as strongly as a good conscience, and that in the worst degree it bindeth a man to doe according vnto it, So as if hee doe contrary to it, hee sinneth, so as his conscience abiding such, the man is perplexed, till he put it away, and an other way his erroneous conscience bindeth him so, as if hee doe not according vnto it, hee sinneth, If hee doe according vnto it, he sinneth not, which is Iohns case of worshipping the Diuell: Yet is there againe some euen of your side that say contrariwise: Where a mans cõscience biddeth him, that

Rob. Holcot. super senten. lib. 3. q. 1. art. 5. 00.

1. Doyng contrary to erroneous conscience is sinne.

2. Doyng according to erroneous conscience is not sinne.

is contrary to the lawe of God, it bindeth him not to doe it, but bindeth him to lay away his conscience, which if (M. Howlet) and his authours, and other our Romane Catholikes at this day woulde haue consulted withall, or hearkened vnto, they woulde I suppose, not haue made so euill a choyse as they doe, but haue written otherwise then they vsually nowe doe, following heerein the woyser sort of their Doctours. The woyrdes of their owne glose in Commentarie vpon the text of their Canon, not bearing the vntruth therof in the matter of perplexitie, correcteth ẏ same, so forcible is Gods truth in some, euen in most popish daies: the woyrdes of your glose contrary to the text are these.

Glose. in distinct. 13. But wee must say no man, can bee perplexed betweene two euils: because thence it woulde followe that some man of necessitie shoulde bee bounde to doe euill: but the Canon saith, that God would neuer render distruction: except a man were founde willingly to haue sinned, as 23. q. 4. Nabuchodonosor ver. vasis iræ. Moreouer if, of necessitie wee were bounde to doe any thing: the lawe that forbiddeth it shoulde bee impossible, where as notwithstanding euery lawe ought to bee possible, as before distinct. 4. erit. Perplexitie therefore as touching the thing it selfe is nothing but as touching the minde and foolishe opinion of some man, there is some perplexitie. Wherefore the Iewes were not perplexed vnlesse in mind, and therefore shoulde haue asked counsaile of the wiser and better learned: as of the Apostles or holy scriptures, &c.

Nowe returne I M. Howlet, to the particular examination of your woyrdes, which that I bee not driuen to repeate, I desire the reader to peruse a part as I haue before set ẏ same down: You make your entrãce into this great & religious matter of conscięce, by a prophane sentence take out af Aristotles Rhetorique, but howe euer this may serue Philosophicall, and your Schoole diuinitie: wherewith the simplicitie of Christes Gospell hath of some time beene

beene too much bastarded, yet thankes be to God, hee hath opened our eyes to see and discerne betweene mans wisedome, and the heauenly trueth, so as being forewarned by the holy Ghost, to beware least any man spoyle vs through Philosophie and vaine deceite, according to the tradition of men, according to the rudimentes of the worlde, and not according to Christe, &c: We meane to take as good heede of your vayne speculations, as God shall giue grace: that is only good to euery man (say you out of your Philosopher) which ech mans vnderstanding telleth him to be good, vnto which the Scriptures & diuines agree. Howe then, are the counselles and wayes of the Lorde, and those of men so opposed in the scriptures: the one approued and allowed, the other reiected: Howe is it so muche and so often cryed out vppon in the Scriptures, and men seuerely forbidden to followe their owne wayes, or to doe that which seemeth good in their owne eyes: but that alwayes, and alonely, which is agreeable vnto the Lord, vpon whose direction, if we bee his, we wholly depende. There is hardly any thing more dangerous and hurtfull for men to follow, then that which is here made the fountaine of all good vnto thē. Did not God, to draw frō following ỳ direction of mans vnderstanding in this life, giue his people holy lawes and commandementes, to distinguishe betweene good and euill, and continually to direct them by, that they myght serue him in holinesse and righteousnes, in his presence, in his sight, or before him all the dayes of their life, that is: so, and in such order as hee in his holy worde appoynteth and auoweth: If any bee in Christe, he is a newe creature: Saith the Apostle, &c. How far differeth this holy doctrine of God, (as meeter and better for Christians to receiue) from that prophane sentence of M. Howlet: that is onely good to euery man which eche mans vnderstanding telleth him to bee good, &c. Is it euen so in deede: fie of that diuinitie: the holy Ghostes diuinitie, you see is cleane contrarie: It is yet further written. There is none that vn-

Philosophers are Heretikes, Patriarches: sayth Tertullian, against Hermogenes, Hierome, &c.

Luk. 1. 74. 75.

2. Cor. 5. 17.

Rom. 3. 11. 12. &c.

der-

derstandeth, there is none that seeketh God, all are gone
1. Cor. 1. 19. out of the way, &c. And againe, I will destroy the wise-
Esai. 29. 14. dome of the wise, and wil cast away the vnderstanding of
the prudent. Hath not God made the wisdome of the world
Rom. 8. 6. 7. foolishnesse? &c. The wisedome of the flesh is enimitie a-
gianst God: death, &c. O Lorde I knowe (saith the Pro-
Iere. 10, 23. phet) that the way of man is not in him selfe, neither is it
in man to walke, and to direct his steppes. And there-
Prou. 16. 2. fore the heauenly wise man sayth further also: All the
& 21. 2. wayes of a man are cleane or right in his owne eyes: But
the Lorde pondereth the Spirites. And this made the
heauenly Prophet and king, though hee were very wise,
yet leauing his owne vnderstanding to haue recourse here-
Psal. 119. in to GOD by prayer: Thy handes haue made mee, and
Iud. 7. 3. fashioned me, giue me vnderstanding that I may learne
thy commandements, the steppes of a man are ruled by
Prou. 20. 24. the Lorde: howe can a man then vnderstande his owne
way? sayth Salomon. And the reason is rendred else-
where: All the imaginations, or deuices of the thoughts
of mans heart (sayth God in Moses) are onely euill con-
Gen. 6. 5. tinually. And againe, The Lorde knoweth the thoughtes
& 8. 21. of man, that they are vanitie. And the Apostle yet further:
Psal. 94. 11. The Lorde knoweth that the thoughtes of the wise bee
vaine: The hearte is deceitfull and euill aboue all thinges,
who can knowe it? &c.

Better a great deale and more consonant to the doc-
1. Cor. 3. 20. trine of the scriptures than you, spake that olde father of the
Ierem. 17. 9. Greeke Church when comparing mans vnderstanding
Chrisostom. in 2. Tim. 1. hom. 2. idem. in 1. Tim. 1. hom. 5. vnto diuinity & diuine matters, he said. There can be nothing
worse than to goe about to discerne & measure Gods
matters with mans reason: for so falleth euery one from
the foundation of faith, and is caried farre, wandering
about with errour and is forsaken of the light. &c. You
see it is blasphemie (sayth he in another place) to go about
to discusse diuine matters with reason, so hath mans reason
compared to Gods matters, nothing common or a-

gree

greable, If we shal finally consider (sayth he in ỹ former places) that Marcio, Manes, Valetinus & other that brought in wicked heresies & pernicious doctrins into the church measured diuine thinges with humane reason (looke vpon your owne fathers M. Howlet and take them by the hand) We shall finde that so at length they became ashamed of the misterie of the holy incarnation, &c. Whose heresies also elsewhere he fathereth for their beginning vpon the Gentiles & Philosophers. Augustine also a latin doctor retracting that which he had aforetime too philosophically written hereof against the Academikes saith thus: as touching mans nature there is nothing better in him then vnderstanding and reason, but he that will liue a blessed life must not liue according to that, for so liueth he after the manner of a man, where he should liue agreablie to God, to attaine to happines; to come whereunto the vnderstanding or minde may not be contented with it selfe, but must be subiect to God. &c, Amongst many other, let this here suffice, to shewe generally how well mans reason or vnderstanding agreeth with God, good diuinitie and religion.

Idem hom. 5. in. 1. Tim. in hac verba: quos tradidit Satanæ vt discant non blasphemare.

Chrisost. in. 12. Ioan. Hom. 65.

lib. 1. retract. cap. 1.

For your Philosophers sentence, taken out of Aristotles Rhetorique, which you make so great account of in diuinitie. Let vs examine it yet a little more. First M. Howlet which hath beene and is your common fault, you cite not your sentence truly out of the Philosopher, if ye read it not there your self, be better aduised another time: if you knew the matter & willingly peruerted it, your fault is the greater. Leaue therefore both these faultes, or else giue vs leaue to remooue both in you. Looke vpon your place in Aristotle, consider his purpose, which is to shewe whence a man may take his proofes in consultation, referring the same to profit, which is his drift, and this profite he calleth good. Then let the reader hardly examine and confer Aristotles wordes with M. Howlets. Thus finde I Aristotle in this matter: amongst diuers other things that profit and help in doing matters wherof we consult, some simplie and

Aristo. li. 1. Rhet.

τῶν συμβουλευοντι σκοπὸν τὸ συμφερον. τὸ συμφερον ἀγαθον.

acknow-

acknowledged amongst all, some in parte for certaine respect & allowed of some men, al which he calleth good, as w̄ him; good is diuided, into honest, profitable and pleasant thinges. Whatsoeuer thinges (sayth hee) vnderstanding would deliuer to euery one & whatsoeuer things the vnderstanding, of, in, or about, euery thing, deliuereth, that is to euery mā, or to euery thing good, he doth not say, that onely is good, which reckoneth vp a great sort of markes to knowe good by. Besides neither doth he say, eche mans vnderstanding, and so include corrupt mens vnderstanding, how bad soeuer it be, as in religion, you doe heere Heathen men, Turkes, Infidels and your selues Papistes, &c. In ciuil things vnderstanding needeth to be ciuill, & you knowe Aristotle in the matter of vertue and good, speaketh oftē and much of right and good reason: and yee heare of a sounde minde in a sound body among the very heathen. Neither yet doth he confound a mans vnderstanding with the testimony of Conscience. Furthermore, Aristotle, can distinguishe this word good, as ye know, not into honest, pleasant, and profitable thinges onely, but into thinges good indeede and apparantly good, simply and generally, and of it selfe good, and sometime particularly, and good to vs, &c, these thinges and such other circumstances are necessary to bee knowne, to vnderstand rightly euen in philosophie the sentence ye fetch out of Aristotles Rhetorique. Agayne, wee must knowe hee speaketh of good in his rhetorique as it is the subiect or matter of an Orator. And what is that, to speake of good, as it belongeth to diuinitie and a Diuine, or to a Christian, who for his actions or doinges must fetch from God, and his will and approbation, that that is good, and trie it by the Touch of his worde and Lawe, which is our only rule to know good and bad by, & not our owne vnderstanding. It were not to be maruelled at then though Aristotle, as a philosopher and wise heathen man, making vnderstanding and reason as it were a Queene or Prince in this little world man, to sit in his minde for doing ciuill

Recta ratio, mens pura, Orandum vt sit mens sana in corpore sano, &c.

thyngs

thinges to rule, prescribe, command, order and make lawes, to the inferiour partes as the will and affections shoulde speake thus, and more too in morall philosophie. And yet ywis this Prince is many times but ill fauouredly sighted, and worse followed and obeyed: the truth and experience also telleth vs farther ỳ mens mindes are corrupted, their vnderstanding blinded, and become so weake and dull, in heauenly thinges in deede, to speake no more; that too hardlye nowe, can they or will they tell what is good and godly: one that is poore blinde, hath but an euill eye: to direct and guide a mans body aright. A blinde eye guideth yet woorse or nothing at all: and yet this is of it selfe mans reason and vnderstanding to leade him in good & godly thinges. I thinke your selfe will graunt me, for the most parte; vnlesse the eyes of our vnderstanding be lightened by Gods holy spirit; and framed frō aboue. The light of the body is the eye, (sayth our Sauiour Christ) if thé thine eye be single thy whole body shalbe lyght: But if thine eye be euil thé thy body is dark, Wherfore if the light which is in thee be darkenes, how great is that darkenes? If therefore thy whole body shal be light hauing no part darke, saith he, in S. Luke) then shall all be light, euen as when a candel doeth light thee with the brightnes. Your D. Thomas halfe a Philosopher, & halfe a Diuine could yet decide the matter thus out of the Psalme. Many say who shall shew vs good thinges? the light of thy countenance Lorde is marked vpon vs; as though he should say: the light of reason that is in vs, can so farre shewe vs good thinges and rule our will, as it is the light of thy countenance, that is, taken from thy countenance: the naturall man is not capable of the thinges of the spirit of God: for they are foolishnes vnto him; neither can he know thé because they are spiritually descerned (sayth the Apostle.) And againe: the thinges whiche eye hath not seene, neither eare hath hearde, neither came into mans heart, which God hath prepared for them that loue him: but God hath reuealed thé

Mat.6.22 23.

Luke.11.36.

Psal.4.7.

1.2.q.19.art 4.

1.Cor 2.9.10

vnto vs by his spirit, &c. Doe not the contrary opinions that be in mens mindes, not of the common sort only, where as the common saying is verified. So many men so many mindes, but euen in the wisest and graueſt Philosophers themselues, declare the defect that is in mans vnderstanding to guide him by. What Philosopher euer knew himselfe aright; not knowing the corruption of mans nature. Did not one of the greatest of them professe that hee knewe this onely: that he knewe nothing: was not the name of wisedome and wise men refused among the wisest of them. And they content to be called but philosophers, that is louers of wisedome onely, Did not the Academikes confesse and professe the vncertaintie and weakenes of mans mind and vnderstanding: What vnderstanding of man euer conceiued the mistery of Christes incarnation: that the word was made flesh, or that one should be borne of a virgin, & such other misteries of our religion: In deede they were no Mysteries, if mans vnderstanding coulde reache and attaine vnto them. Fleshe and bloode hath not reuealed this vnto thee, but my father whiche is in heauen, sayth our Sauiour Christ vnto Peter confessing him. Is that onely good to euery man which ech mans vnderstanding telleth him to be good? then farewell in effect all goodnesse in Christes religion, Did not the imagination and opinion that there are many Gods, greater and lesser, &c proceede from this puddle of mans vnderstanding; whiles he would thereby measure the nature of God: Whence grew al the superstitions ỳ euer were in the world: but frō ỳ vanitie of mens minds, their vnderstāding, & reason. Well sayth the Apostle that men became vaine in their reasonings & their foolish heart was darkned whē they professed themselues to be wise they became fooles &c. Is that onely good vnto euery man, which ech mans vnderstanding telleth him to be good. How if mans vnderstanding and the worde of God disagree as they doe too too often, shall that onely be good for him, that his vnderstanding telleth him to be good. In the Infidels iudge-

ment

Quot capita tot sensus. Quot homines tot sententiæ.

Stoikes, Peripatetikes. Academikes, Epicures. &c.

ἀκαταληψία

Mat. 16. 17.

Rom. 1. 21. 22.

ἐν τοῖς διαλογισμοῖς.

ment and conscience, it seemeth good to saye: there is no Messias, it must be good for him, by your doctrine to holde that, and to yeeld and doe thereafter is not wicked. The doctrine of the Libertines and such as hold and teache that hand ouer head, men should follow the motions of the spirit, lesse absurde then yours heerein: you saye that is onely good to euery man which each mans vnderstanding telleth him to be good: they say the spirite mooueth me to this or that therefore I must doe it: goodly wordes of youres in Aristotles philosophie and so forth, theirs in diuinitie, with better shewe then youres, which yet you would make vs beleeue, that scriptures and diuines agree. But leauing the rule of the scriptures & Gods law, both are very dangerous and euil to rule men by. How far are ye of, from that pernitious doctrine: that euery one shalbe saued by his owne religion, vnlesse possible you will haue all men saued without any religion, if that onely be good to euery man, which eche mans vnderstanding telleth him to be good. The Idolaters vnderstanding telleth him that idolatry is good, the blasphemers that blasphemie. &c. here is a confusiō of good in deed The wiseman sayth that the way of a foole is right in his owne eyes, is that and that onely good to him: neither of both surely: for hee addeth. But he that heareth counsaile is wise. What is to say: euill is good and good euill: If this be not: to say, that is onely good vnto euery man which ech mans vnderstanding telleth him to be good. *Pro. 12. 15.*

But let me giue you an example out of the same booke of your Maister Aristotle, that you here alleadge, because that possible may more preuaile with you, speaking of many honest and commendable thinges, in praysing as he doeth in your place alleadged of many good and profitable; in counsailing hee teacheth, that to bee reuenged of ones enemies, rather then to be reconciled is commendable, & rendreth the reason: for (sayth hee) to render euil for euil, or to requite, is a iust thing, & euery iust thing is cōmendable. The Doctrine I ween, learned out of this

your Maister Aristotle the Philosopher, made you to inuent lyes of the fact at Stamforde, to quite, as you say the Puritan, and to write many such like thinges, as wee reade in this your Epistle dedicatorie. To be euen with one, is a iust and a commendable thinge: but howe euer this quite the Puritane, it is quite contrary to the Scriptures and heauenly doctrine of Christ and his Apostles. Your Maister Aristotle, also in the same place you cite, sayth: those things are good & profitable, which euery mā is most affected and dilighted withall, as the Warriour with victorie, the ambitious with honor, the couetous with monie, &c. scripture & diuines to agree with this hellike doctrine: God forbidde: Wee haue better Schoole maisters then so, thankes bee to God. Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lyghts, &c. euen to this father of glory must we pray for this gyft of wisedome, and reuelation, through the knowledge of him, that the eyes of our vnderstanding may bee lightened, that wee may knowe what the hope is of his calling, &c. It is a seconde grace and gyfte, that I may so speake, aboue and beyonde nature, and the lyght thereof, or eche mans vnderstandyng? Your Saint Thomas, if you woulde haue consulted but with him, would haue tolde you as muche. Searche the Scriptures: Are yee not therefore deceyued, because ye knowe not the Scriptures, &c. sayth our Sauiour Christ, heare him. As all poyntes of Diuinitie and Religion woulde bee grounded on Gods booke, and the Scriptures, not vpon the Philosophers, and Rhetorique: so especially, when there is question of conscience, or of doing or not doing thereafter, in matters of religion, shoulde wee haue recourse vnto that heauenlye booke: but yee say, The Scripture and Diuines agree to this sentence of the Philosopher, when they say: That we shall bee iudged at the last day according to the testimonie our of conscience. Make this sentence playner, and expound it not by the first, least both fall out to be very falle, &

Vim vi repellere. you know what it meaneth.

Math.5.38. 39.40.41. 44.&c.

Rom.12.17. 19.&c.

Iam.1.17.

Iohn 5.39.

Mar,12.14.

very

very pernitious; the better of the two, make of it what you can, is very perplexed, darke, and doubtfull, at least as you set it downe and followe it. This may be propounded in lecture among you by him, that is your publike reader in the cases of conscience, but wee haue seene to muche of your Schoole diuinitie and diuelishe doctrine in conscience, to haunte your Romishe lectures, or receiue that is therein taught, and professed. Our senses are better acquainted with the phrases of the Scriptures. If this latter sentence be all one with the other, and first cited out of Aristotle, thē might you haue spared your Philosophers Rhetoricall sentence, and rested vpon this whiche yee pretende, to take out of the Scripture and Diuines. The heauenly Scripture hath no neede of mans wisedome, to bee vnderstood sayth one, but o. ỹ reuelation of ỹ spirit: but first I tel you, I find not ỹ woyds ye set vs downe in those Scriptures, whiche yee quote vs in the margin, yee tell vs of beeing iudged at the last day, according to the testimonie of our conscience, yee sende vs to 2. Cor. 1. and to 1. John 3. The Apostle in the place ye poynt vs, speaketh moye particularly, of the testimony of a good conscience, onely, and of his owne that hee had in this woyld, his woyds bee these: Our reioycing is this, the testimony of our conscience: that in simplicitie and godly purenes, not by fleshly wisedome, but by the grace of God, we haue had our conuersation in the worlde, &c. Marke here, that Saint Paul had his conuersation in the worlde, not directed by his owne vnderstanding, As your Philosophical sentence pretendeth, not by fleshly wisdome, but by the grace of God in simplicitie, and godly purenes. The testimonie of suche a conscience, is a goodly matter, and to bee reioyced in, in deede let it bee, if you will a continuall feast, &c. And this is the odues here, betweene a heathen and a Christian life, yet doth not the Apostle in this place saye generally: that wee shall bee iudged at the last day, according to the testimonie of our conscience, neither yet of him selfe sayth hee so muche, speaking

Christom. in Gen. cap. 5. Hom. 2.

2 Cor. 1. 12.

of the testimonie of his own conscience. Though I deny not, but ỹ faithful being receiued to grace by gods mercy, & ingrafted into Christ by faith, shall haue matter of reioycing in a good conscience, & in wel doing, euen at the last day, But you carry it further. The Apostle, in another place, speaking of his fidelitie in his Ministerie, and of a better conscience still, then you seeme here to note, sheweth yet a higher Iudge rather and more sharper of sight, who will iudge him more thoroughly, then according to his owne vnderstanding and conscience: Nay, as one that durste not iustifie him selfe, though his conscience charged him with nothing in his function, hee reiecteth that iudgement from himselfe, and from all men also, as vnfitte and vnsufficient: vnto the Lorde himselfe, who at his comming will lighten thinges that are hidde in darkenesse, and make the counsailes of the hearts manifest. The other place yee cite, to shewe wee shall bee iudged at the last day, according to our conscience, is, out of Saint Johns Epistle, where thus it is witten: (I must ghesse, because yee neyther set downe the wordes, nor the verse) For thereby (that is by louing in deede and truth) wee knowe that we are of the truth, and shall before him assure our heartes: For if our heart condemne vs, God is greater then our heart, and knoweth all things. Beloued if our heart condemne vs not, then haue wee boldnesse towarde GOD. Here the Apostle speaketh of that boldnesse, and enterance with confidence, that the faithfull here haue towardes God, by Christ Iesus, and by fayth in him, & of the benefite thereof: whiche, as by a certaine marke is expressed by true and vnfaygned loue, and of the lacke of this full perswasion, againe, what a losse it is: here is nothing spoken of our being iudged at the last day, according to our conscience. And this is all I finde of this matter, in the places of Scripture here alleadged.

1.Cor.4.3. 4.5.

1.Ioh.3.19. 20,21.

looke S.Paul. Ephe.3.12.

De doct. chri. lib.cap.10.& lib.1.cap.40.

For the Diuines that ye talke of, because yee quote vs Augustin alone for all, & sende vs to two places in him, and

the

the matter is not great what is there saide, I referre it to the learned Readers iudgment, that is disposed to examine the places. You repoꝛt heere & bring in Austin foꝛ proofe that wee shall bee iudged at the last day according to the testimonie of our conscience. Where Austin speaketh not of the iudgement of the last day, in neither of both the Chapters. Consult therefoꝛe with them, from whome ye tooke these places, that they may appoint you fitter foꝛ the purpose; oꝛ you better followe the simplicitie and sincerities of the sacred Scriptures. If yee say Austin, name conscience, oꝛ speake a woꝛde thereof in both the Chapters. I graunt you: but you must remember withall: that euery thing may not be gathered of euery woꝛde: The two places much agree, & the first yee recite hath relatiõ to the latter; hee saith not that whiche you speake heere. Againe, speaking very briefly, as foꝛ a conclusion of his first booke of Christian doctrine Of this sentence of S. Paul, The end of the commaundement is loue, out of a pure hearte and of a good conscience, and of faith vnfained; hee sheweth wherefoꝛe the Apostle put in that clause, of a good conscience which hee putteth foꝛ hope saith, Austin. Learne you also saith M. Howlet to adde this woꝛde good to conscience: ioyne it with faith, and keepe that bonde oꝛ knot that the Apostle maketh in this sentence. And so if you can apply it to your selfe, yee shall not onely haue great matter of reioycing: but her Maiestie, and the lawes also I doubt not, to beare with your conscience, and to tender the same as reason and equitie woulde: and besides because the same shalbe found to agree with Gods woꝛd, & to be grounded thereon, wee shalbee as readie to auowe and allow therof, as we now are to condemne the same, foꝛ ỳ it is so directly contrary to the woꝛde, and therefoꝛe neither foꝛ you to flatter your selues in, noꝛ meete foꝛ the State to allowe oꝛ beare withall. Wee doubt nothing but that the testimonie of a good & vpright conscience is of great waight and foꝛce and to be respected and hearkened vnto: So that we

1. Tit. 15.

Aug. de doct. chri. lib. 1. cap. 40.

remember

remember still to ioyne a pure heart therewith, and an vnfained faith, which must euer haue the light of Gods worde goe before or accompanie the same, in the faithfull, that vnder the colour of conscience, other persuasion, or the rule of reason deceiue vs not. The summe of all is: I would haue you know conscience a right, and distinguish wel betweene a good and a naughtie conscience by the Scriptures. For the accord or agreement betweene your two sentences, one, and the first, taken out of Aristotles Rhethorike: that is onely good vnto euery man, which eche mans vnderstanding telleth him to be good. The other, as is supposed out of diuinitie: that wee shall be iudged at the last day according to the testimonie of our conscience. Make them you agree, as you can, I cannot see the agreement betweene them. Vnderstanding is one thing, and the testimonie of our cõscience is another thing, good to euery man nowe, and iudgement at the last day bee two: Finally, the two sentences, as in wordes, so in substance and meaning, seeme vtterly to disagree, I woulde therefore, whereas you say: the scriptures and diuines agree vnto the Philosophers saying: you woulde or coulde haue made the Philosophers saying agree with the scriptures rather, whiche though yee shall trauell, as yee doe, by enticing speache of mans wisedome, to performe: yet all is but in vaine, the thing will neuer come about. Let Philosophie goe therefore, and the Philosopher in telling the fountaine & rule of good to vs Christians. Let Gods word and law, or the holy Scriptures bee our rule there in alone: according to that: there is one rule and measure for one thing: let reason in philosophie, & with your S. Thomas if ye will be the beginning of humane morall actions: let ỹ spirit of god be ỹ beginning of all good in vs that be christians, actions, and other. Augustin, a Diuine whome yee cite in this matter, saith very well against your first sentence of Philosophie in this sentence of his: Faith openeth the way to vnderstanding, and infidelitie shutteth it. And againe, as is alleadg-

D.Thom.1.2 q.19.art.4.

Vnius vna est regula & mẽsura.

Tomo.3.Senten.excerpt. ex August.

alleadged in your owne decrees: All the life of the vnfaithfull is ſinne: neither can it bee good, that is doone without God: for where there lacketh the knowledge of the eternall, vnchangeable truth, there is falſe vertue euen in the beſt behauiour and manners. And concerning the phraſes & maner of ſpeaking of Philoſophers and diuines howe different they ought to bee, thus ſaith Auſtin: Philoſophers ſpeake with woꝛdes at will, and in matters very harde to vnderſtande, feare not the offence of religious eares: but we that are Chriſtians and diuines haue a lawe to ſpeake after a certaine rule, leaſt libertie of ſpeech oꝛ woꝛdes, breede wicked opinion of thoſe things which are ſignified thereby. And thus muche concerning your two ſentences and the agreement thereof, whereupon all the reſt, that followeth here of this matter ſeemeth to be grounded.

28.q.1.omnes

Augu. de Ciuitate Dei. lib 10.cap.23.

Of your propoſitions thus taken from Philoſophers & Diuines, yee ſay it followeth that whatſoeuer wee doe contrary to our iudgement and conſcience, is according to the apoſtle, damnable, becauſe wee decerne it to be euill and yet doe it, But that which the Apoſtle heere ſaith, foꝛ all your whatſoeuer & falſe gloſe, muſt bee vnderſtood in thoſe things, which are lawfull, ſaith your owne D. Thomas in ỹ very next ſentence & verſe before ỹ laſt; vpon theſe woꝛdes, which are ỹ groũd of that that followeth, Bleſſed is hee that condemneth not himſelfe in that he alloweth. That moderation ſhoulde yee haue kept, but yee doe not: foꝛ yee ſay, bee the action in it ſelfe neuer ſo good, and the man that doth it neuer ſo bad (as ſeemeth) foꝛ you name vs a Gentile oꝛ Heathen man, and to confeſſe there is meſſias, yet becauſe it ſeemed naught in his iudgement and conſcience, therefore to him ſhall it be accounted a damnable ſinne at the laſt day. Heereby it appeareth yee holde: that at the laſt day the teſtimonie of a corrupte iudgement and naughtie conſcience; euen of an Heathen ſhalbe admitted to cleere him from euill, and to condemne him foꝛ doing good, oꝛ that any man ſhalbe damned at the

day for acknowledging there is a Messias, against his wicked iudgement and conscience at least; will there not bee other matters sufficient and I nowe thinke you, to condemne such men for: but that such cases and causes as these vnwonted and vnmentioned in the Scriptures, shoulde after they bee by your heades deuised and moued, then also be alleadged? This is prophane and vaine babbling and brawling which breedeth questions, rather then godlye edifiyng which is by faith: which thing the holy Apostle S. Paule so carefully warneth his schollers Timothie and Titus in many places to take heede of, & to auoide, they may beseeme your scholding disputes, your subtile schooles and readinges, they beseeme not her maiesties eares, they agree not with the diuinitie schooles of the holy Ghoste. Did your testimonies of Scriptures and Diuines you set vs downe, teathe you this? or whence had you it? shall wee be iudged at the last day according to the testimonie of our conscience be it good, bee it bad, must wee bee iudged by that onely? Shall it bee now good, and then good and so alwayes good, to the Gentile to denie the Messias? because his vnderstanding, iudgemēt and conscience telleth it him to bee good? &c. This is a maruellous and strange Paradoxe, the foundation & building thereon are muche alike. Is there no difference nor oddes? Before I further examine the matter you tell vs: Let mee a litle consider howe you handle the holy Scripture with your foule handes, or our euill fauoured clawes, and how vntowardly you alleadge your testimonies still: because wee decerne it, to bee euill, and yet doe it: Yee quote vs for it: Rom. 14. though yee name no verse, yet your words seeme to sende vs to the last verse of the Chapter, which hangeth on the wordes before, & are a reason rendered. Yee cite the wordes falsely & corrupt the sense: Which that it may the better be perceiued, I will set downe both your wordes and also the Apostles. Thus you: Whatsoeuer we doe contrary to our iudgement and conscience, is according to

1. Tim. 1. 4. 7. & 6. 4. 5. 20. 2. Tim. 2. 16. 23. Tit. 3. 9. & ep.

Treatise Fol. 57. pag. 2.

the

the Apostle, damnable, because we decerne it to bee euill and yet doe it. The Apostle thus: He that doubteth, if hee eate, is condemned, because he eateth not of faith. And whatsoeuer, is not of faith is sinne. The Apostle speaketh particularly, and of a certaine matter whiche restraineth his note of vniuersalitie: You generally without any restraint or obseruation of the circumstance of the text, and matter treated of: hee of a faythfull man and of fayth: You giue vs an example of a Heathen man, and talke at randome of our owne iudgement and conscience, he speaketh of eating, which is an outwarde action, and of it selfe as they speake, indifferent: You in a far otherkind of things of their own nature good or euill. We acknowledge, in sum the holy Apostles words and sense, we find not yours in the text ye sende vs too. And it is an ill commentary that corrupteth the text. The Apostle saith, because not of faith. Rom. 14. 23.

Nowe because you haue set downe, in steade thereof, iudgement and conscience, you foyst also into the text, the woorde: decerne, Because wee decerne it to bee euill, and yet doe it. If you say you followe the Author of this your discourse, with whom yet in citing this texte, yee altogether agree not, though yee both corrupt the same foully: As of him I speake in his place, so let me here tell you (what opinion soeuer, greater then reason you haue, of your Maister) wee are not bounde I tell you, to followe neither him nor you in corrupting of the holy Scriptures, yee both put in the woorde decerne, of your owne, and yee put our iudgement, conscience, or knowledge for fayth: which it seemeth, ye take out of your Schoole mens Commentaries: But I woulde you woulde not change the woordes of holy scripture, into your Scholasticall wryters expositions, and termes, and set vs the same down for scripture stil: If your parenthesis here, (according to the Apostle) were thus, (according to our D. Thomas, or Schoole Doctors, &c. or accoording to our notes, taken at the Lecture in cases of con-

Quod enim ex fide non est, peccatum est
That accoording to his conscience, hoc est secundum conscientiam.
As S. Thomas expoundeth it, &c. saith, Gregorie Martin, whence possible all, or the most of this stuffe was fetched by your Authour and you.

conscience, then might it paraduenture stande right: but the
1.2.q.19. Art.5. Apostle and your D. Thomas, or Schoole doctors, &c. not being one, you take to muche vpon you, and wee can giue you no such licentious libertie, to vse the ones name for the other, I see whether you driue: It is a principle with you that Byrdes of one feather, must flie and holde together. Errour agreeth very well (commonly) with errour and falshood: Your common translation of the Byble, (like as your Scholemen) must bee kept and followed inuiolably, not to be checkt nor corrected by the Hebrue or Greeke text vnder paine of the Popes great curse, hence belike you and your fellowe, woulde seeme to take your woorde: decerne, But sir, there is falshood in fellowshippe, though your eyes, M. Howlet, coulde not possibly discerne, neyther by day nor by night, euery letter & sillable, and therfore might easily be deceiued, in taking one word for another, ẏ were somewhat like, yet ẏ Autor of your treatise, mee thinketh, might haue lookt better to ẏ matter, if it had bin but for deceiuing of you herein, & many other ẏ follow him. Where both of you haue it decerne, euen your common translation, if ye looke well on it, hath discerne. Now Gramarians ẏ shew ẏ etymology of words wil tel you, ẏ discerne, & decerne, be two woordes different in signification: discerne: is to put difference beetweene thinges: decerne, is a higher woorde of iudgement and authoritie, whereof wee call A decree, &c. And your Pope decernimus statuimus, &c. They that leaue both your woorde of decerning or iudging, deuised by your selues, and discerning, which the woorde of your vulgar latine Translation, in this last verse of the 14. chapter to the Romanes, and translate it by the woorde of doubting, as both in Latine and Englishe is done, haue both better, and plainlier rendred it, and expressed by a fit woorde, the meaning of the holy Ghost also. Cauell not here at, nor barke not at our translation, for leauing heere your vulgar, and common translation, he leaueth himselfe in another place, and translateth this very woorde, as our men doe heere. But

Discernere, Verbum forense.

dogges

dogges will barke, euen at the Moone. You must bee content to abide your owne lawe, and to giue vs leaue to deale with you truly in that, wherein you vntruely take to your selues libertie against vs, you so pry into our translations, and translating of the Scriptures, that the least fault must be espied, yea, where there is none, fault must bee imagined and deuised, and we roundly taken vp, and compared to a boy in a Grammer Schoole, that shoulde bee brecht, so yee speake, and further, and worse to, whereof in his place. Leaue your decerning, iudging, and discerning: leaue (for shame) your corrupting of the holy Scriptures, in woorde and sense: leaue your caueling, and carping at our translations of the Byble: vse in all, a better, and more vpright conscience, then hitherto.

Iam. 2. 6.

Trea. Fol. 40. page. 2.

For the matter of an action good in it selfe, and the example yee bring vs in, deuised of a Gentile, that shoulde for feare, say or sweare that there were a Messias, it is altogether impertinent, and besids the Apostles purpose, who as I sayde, treateth not in that place of things simply good, or euyll, or of bearing with a thing euill in it selfe, and of the owne nature, muche lesse with impietie or superstition, he speaketh but of outwarde thinges, hee speaketh not of Gentiles, or Infidels, nor yet of obstinate Christians, that walke stubburnely, vtterly condemning the profession of the Gospell: but of a brother, a faithfull man, and one that hath receiued and embraced the profession of the Gospell, and is weake through ignorance of some one point, partaining to Christian libertie, in the outwarde vse of Gods creatures, wherin he is not yet thorowly instructed: of bearing with such a one, by those whom God hath called to more plentifull knowledge of his heauenly truth, speaketh hee. Againe, the maner and the end of bearing must be considered, which is not to nourish errour, or to obstinate & harden the weake in their opinion and doing: but rather to draw them by all meanes we may from errour, and to aduance them more and more in the knowledge of the truth.

The Apostle calleth it beefore in this chapter edification when he biddeth vs followe the thinges which concerne peace and wherwith one may edifie another, or as he speaketh in ỹ beginning of ỹ next chap. Let euery mā please his neighbour in that which is good to edificatiō. Lastly, the matters ỹ Apostle here speaketh of particularly, would bee cōsidered, which are not al outward things, but such as God himselfe was authour of in his Lawe. As distinction of meates and dayes, which while the Iewes, being wonne to the Gospel did in those dayes retaine, though they did it ignorantly not knowing the libertie of the Gospel, yet (till they might be fully perswaded therin by fayth, which is grounded on doctrine and the word, they were bounde to keepe by the commandement of God himselfe.

These circumstances considered, it will not be harde to spy out M. Howlets and his fellowes ill dealing in this place, & to haue the true sense & meaning, which if it be not wrapped and obscured with subtill quidities taken out of schoole questions, will playnely enough fall out of it selfe thus: that the faythfull for his particular regarde being in doubt or lacking the ful persuasion of Faith (whiche is giuen by measure, and hath his time of growing and encreasing) can not without danger, nor shoulde not attempt to doe that wherin he is not by the word of God and faith, yet throughly resolued, when he may without danger of offending, abstaine from the outwarde action, not stiffely standing nor flatering himself in his opinion: but moderating his doing by the gifte and measure of faith, which he hath, readie vpon further instruction and knowledge to growe forwarde and to profite. A thing verily in his kinde much to be commended, and greatly to be borne with, is this respect of conscience, not to rushe into the doing of euery thing without all sense or remorse of conscience, not to attempt things, or presume to doe the same, except the minde be thorowly persuaded that God is therewith pleased, which it cannot bee but by faith, and faith is grounded on the woorde of God.

Thus

Christ shall not breake a brused reade, nor quenche the smoking flaxe, saith the holy Ghost. I would we all considered this point better then we commonly doe, both in our selues, and in those with whom wee dayly and vsually liue, *Esay.42.3. Math.12.20*

But what maketh all this doctrine of the Apostle eyther for Gentiles and Dogs, that neuer were in the church or for papistes, and other obstinate and wilful heretikes that breake out of Christes true church: doe flatter themselues in there follyes: vnto them that are defiled and vnbeleeuing is nothing pure (saith the Apostle,) but euen their mindes and consciences are defiled. &c. What maketh it against her Maiestie and her vpright and equall lawes to stay the execution thereof: against superstitious & sedicious persons bursting foorth into violent actes and attempts against her Maiesties royall person and the state, and her most peaceable and quiet gouernement, to followe that man of sinne, the Pope of Rome, it maketh greatly. Against you M. Howlet and your felowes that abuse so great lenitie, much to the cleering of her Maiestie, and the state in meeting with your obstinacy maketh it greatly. M. Howlet telles vs here of an Infidell that should say there were a Messias. &c. And his fellow in his discourse of a Iewe too sweare that there were a blessed Trinitie against their cõsciences. What a sinne it were to the doer and to the inforcer. But this is none of their case, nor her Maiestie or her lawes in dealing with thẽ. They haue had now aboue these twentie yeeres the preaching of the Gospel. And I trust, if not they that too vnchristianly and vnnaturallye of late haue withdrawne themselues from God & prince, to betake themselues to the Pope, yet those that liue vnder her Maiesties gouernment, and in her dominions, shall more and more (which God also graunt) haue the same dayly to informe and direct their consciences aright in all godlinesse and honestie Such is her highnes godly and tender care ouer vs al. She like our good Prince forceth nones consciences, but very mildely proceedeth by order and lawe, as

Tit.1.15.

she needes must, to restraine the fury and pride onely of such as make dissention in Christ his bodie, corrupt his sincere religion, and growe perillous to her royall estate and the realmes. If this touch you M. Howlet, or your fellow hot catholikes, thanke your selues, you teach here that it is lawful to restraine by temporal punishment such felowes, and her Maiestie taketh it so to, Not as allowed by the church (which is your popish opinion) but as geuen of God and warranted by his word. For heerein also I tell you, we differ from you, that you make the ciuill magistrates authoritie; to hang of the churches allowance, as you here insinuate, so to bring princes vnder the popes check. Wee goe higher and say that the autority is immediately geuen them of God, and from him ouer euery soule within their gouernment, and so dependeth on the ordinance of the eternal God and his word. We say your church challengeth too muche and haleth things too fast to it. Magistrates ware euery day more godly wise than other, and will not be easily abused as afore time.

Yee speake of recalling home by temporall punishment such as you accoũt heretikes to ỹ vnity of Christ his body, agayn, Your doctrine herein, & your violent practise scarcely agree; when you get the temporall swoorde on your side. Is that to recall them home? By fire and fagot to consume them to asshes, which is your manner: These are two diuers endes ye know, learned, vnlearned, young, olde, men, women, no sort and degree spared. If her maiestie and her lawes repute you papistes for heretikes (as iustly yee may be reputed) what haue ye to say for your selues? A bare deniall onelye: retaining still poperie and heresie in opinion, and broching the same still among vs, will hardly serue your turne, if you be put to it. Be more equall & milde towardes other vnlesse yee looke to haue the same measure measured to you that yee meat to others and that with a great deale more vnrightnes and better conscience. But I am in doubt your, Catholike Church will neuer leaue

the

the trickes of a Stepmother or a strumpet rather. Ye know ỹ story of ỹ two womens pleading before king Salomõ, for a childe, eyther alleadging her selfe to be the mother: but whẽ the liuing child should haue beene killed and deuided at the Kinges commandement, the true mothers heart was mooued with compassion: and could by no meanes yeelde or abide to haue the childe killed, but the other that pretended onely and was not indeede the mother, was very forwarde to haue it killed and deuided. I will saye no more: but I woulde you hot Catholikes and your popish church, had but halfe that compassion, and tendernes of hearte, and respect to mens liues, that the profession and the professors of the Gospell haue. But it is not in you, there is a contrary nature and a contrary dealing in the wolfe, and in the shepherd & the sheep. Your handes haue been too lõg imbrued in the blood of Gods saintes, & it is the proper marke of your bloodie Antichristian church. It is that, ye glorie in; God, amend you, if it be his blessed will, or else cut you shorter, Be your selfe iudge herein, M. Howlet. If you tell vs your conscience in deed: or let the world tel. To whom you refer vs, in comparing her maiestie our most dread soueraigne Queene Elizabeth, and her peaceable and milde gouernment (hauing beene so greatly disturbed and prouoked to the contrary) and other princes, and the former times, that haue not been acquainted with the profession of the gospel. And againe you say, and truely that her maiesties noble & mercifull disposition is knowne and renowmed, through out the worlde, The world (you say) doth know how that the great mercie and clemencie of her Maiestie, hath staied oftentimes and restrained penalties from their execution and from the ouerthrowing of diuers men &c. It doth so indeede, and so doth it by experience of the sharpe executions done aforetime by your procurements, and the ouerthrowe of diuers both men and families, which feele the smarte, at this day. As you call your selues Catholikes and vs protestantes, yea heretikes at pleasure, so in like

1. King. 3. 26.

Sect. 6.

manner say you, and say only; your religion is the old & so ours must be the newe religion, wee are gone out from you, and not you from vs. &c. But leaue these (enuiously deuised) doubtfull and rackt tearmes of yours & vs. &c, and haue recourse to the scriptures: Let vs there and thence make our plea, and then you shalbe founde to be that ye call vs, & we ts be that you would so fain chalēg to your selues, to beautifie your euil cause: as it needeth. Else let the word of God be iudge between vs: and look who be found to haue swarued from the Prophets & Apostles doctrine; or to haue gone and fallen from that and them, let those be heretikes, Spare not, In the meane while, in our iust defence let our denial suffice to answer the vniust slanders and accusations bringing onely words without any proofe.

Concerning the comparison ye make of her maiestie & this state, with other princes and states, not Christian onely, but Turkes and Infidels, your meaning and drifte therein may easily be espied. It deserueth another answer than my words, & yet to clere herein both our soueraigne & the state towardes the world, I tolde you before that your case is not like to Turkes and Infidels: Besides, her maiestie and this state, are not bounde to follow other Princes examples, she being as free as they are, in ỹ gouernmēt of her people; whē doubt may be made: First whether that be true you tell vs of Princes and their order of gouerning Infidels: Haue you beene brought vp among the Turkes: haue you trauailed into the Indies and farre partes of the worlde that you tell vs of, to know this you report vs of the Infidelles &c: Know you of your selfe that this was neuer yet practised; Or goe you by report onely, I think you take it at other. Next doubt may be made by Princes and states, whether they you talke of, vse those Infidels that be vnder their gouernement well and vprightly, and whether euen in this point they doe well or no: that being supposed which you affirme of them, which thing they had neede and will vnderstand too, before they wilbe bounde to follow their example

in gouerning the people subiect vnto them. This is reason, and princes ouer other princes and states, chalenge no such superioritie of prescribing, in order of gouernment as you here too vnaduisedly doe. Neyther are princes too curious to enquire, examine and iudge, how the rest order their subiectes in such cases, but content themselues with ruling their own people in ỹ feare of God, according to their owne dutie and Gods worde. I adde yet further, that whereas you alleadge, It was neuer yet practised, nor euer thought lawfull by the Catholike church, that Infidelles should be enforced to any one act of our religion. And running stil to your D. Thomas, say vide D. Thomas. &c. I answer and say, that Thomas his question is, Whether Infidelles are to be compelled to fayth or to beleeue. Which because it is aboue mans power to doe, as beeing the gift of God, or as he speaketh, To receiue fayth, pertaineth to the will, and the will cannot be forced. Therefore no mortall man may as seemeth, take vpon him to force that which he cannot perfourme: But your question is of perfourming any acte of Christian religion, & comming to Church, the one, that is faith is a heauenly inward gift, and is in the hearte, the other, that is comming to church &c. is an externall and outwarde acte, and a profession of religion, or an inducement and outward exercise and meanes to bring vs to fayth, and to encrease and continue the same in vs. Now we say that the ciuill magistrate hath not onely authoritie frõ God, but is of dutie bound to maintain Gods honour, and as a principall parte of his charge, to see the cõmandements of the first Table of Gods lawe outwardly kept and perfourmed by al his subiectes, without exception, so much as he may: punishing the trãsgressors also: vnto which honour of God, and first Table of his commandementes pertaine the actes and outward exercises of Gods true seruice and christian religion. As then wee highlye praise G D D dayly for her maiestie in this behalfe, and for the singuler care she hath ouer vs her poore subiectes,

2.2.q.10. artic.8.

to prouide vs of preaching, and other meanes to bring vs to God, and to further vs in all godlines: So doe wee tell you plainly, that her Maiestie by authoritie may (& doth therein, but her duetie) enforce you to haunt Church Assēblies, to heare the preaching of the Gospell, &c. Which bee the proper meanes to begynne, encrease and continue faith and godlines in you and vs. Her part, her care, and charge it is, to prouide and take heede nothing bee put vppon her people in Gods matters, & his seruice, but ẏ which is warranted by his holy word, which whilest her maiesty is occupied in, you disturbe her Godly proceeding too much out of season & time, & too vndutifully, D. Thomas euē in his question of Infidelles, sayth. They are to be compelled yet, of the faythfull if they haue power, not to hinder Chtistes fayth or religion eyther by blasphemies and rayling, or by naughtie persuasions, or else by open persecution and violence, &c, Marke well your D. Thomas his poyntes. Now if Infidelles, which were neuer Chyistened, maye bee compelled in these thinges by your Thomas his iudgement, much more maye you be restrained in your rages, and violente and vnreasonable dealings: punished for your disturbances, and printing and spreading of seditious libels and bookes, to the hinderance of the course of Chtistes Gospell amongest vs, and the peruerting and poysoning of diuers; especially such as are of the simpler sort, and therfore easily seduced. And this is not disagreeing from Thomas his wordes, though you cannot abide, to haue the same applied to you, be it neuer so true, in you, This is your faulte, D. Thomas telleth expressely. Yee may bee compelled to perfourme that ye haue promised, and holde that yee haue once receiued,. And bringeth good testimonies against you out of Augustine. You I say, that haue been baptized into the fayth of Chtist, not of Rome nor the Popish church, and hardely any one of you founde, within this Realme or among you English Romanistes, that being of age now leaue this Realme, that haue not in the time of the

Ad Vincen. tium contra epistolā Parmeniani ad Bonifacium, epist. 50.

pro-

profession of the Gospel here, gone to Church, and done other actes of our religion at one time or other in blessed king Edwards dayes, now, or both. Againe yee know that your D. Thomas his manner in his summe, commonly is after he hath obiected agaynst the truth, to set on the contrary side, that he taketh to be the truth, & in this question, after he hath out of other men obiected: That Infidelles are by no meanes to be compelled to the fayth, he addeth as it were of his own. But of the cõtrarie side is ỳ which is sayd in the. 14. of Luke, Goe out, into the wayes and hedges & compell them to come in, that my house may bee filled: But men enter into the house of God: that is into the holy church by fayth, Therefore some saith he, are to be compelled to the fayth. This haue I set downe that you may see what vãtage you haue by sending vs to your S. Thomas and your other doctours, for indeed sir, to shew you might here haue spared wel enough in your margin Omnes doct. I could further alleadge to the contrary your subtil Doctor. Iohn Scot, who had great followers. He holdeth herein, that it were godly and well done: If Infidels were compelled of their Princes with threats & feare, to faith & religiõ: Euen against your D. Thomas, & that you here set vs downe; You knowe or may knowe, howe common a thing it is in your religion (not in this Article onely) to finde the Scotists against the Thomists: Doctor against Doctor &c. But I had rather vnfoulde my selfe and the reader out of these contradictions and haules of your Popishe wyters, then sticke therein. Her Maiestie, besides that she simply and vtterly taketh not vpon her by force and violence, to compell to fayth, as though shee coulde gine and impryint the same in mens heartes, though shee set forth, maynteine, and binde all her subiectes to outwarde meanes and exercises of religion, as I haue sayde, thereby shewing what shee wisheth and driueth vnto, which shee also vseth her self, neither sitteth shee in the conscience of any, which is proper to your Pope, his lawes, and your religion: besides that

In. 4. distinct. 4. quest. 9. vltim.

her Maiestie is free herein I say: Shee moreouer vseth her selfe in this case so godly, so wisely, so vprightly, and so moderately towards you, that deserue so ill, as if any faulte, may iustly bee founde, it is in this: that some of you are not straightlier lookt vnto, and more roundlier proceeded withall: But her Maiestie is wise ynough. Zizebutus a prince, is commended in one of the councelles, and in your owne Decrees, and counted very religious, in compelling to Christianitie.

Conc. Tolet. John. Scot. vt super. Distin. 45. ca. de Indais.

This is that in summe I woulde say vnto you, for answere in this matter: For as much as there is no societie of people, so barbarous lyghtly, that liue without some outwarde exercise of Religion, and God hath beautified and commended Ciuill Magistrates in kingdomes, Common wealthes, and Cities vnder the tytle of Gods, and hath ordayned them as his Ministers for our good, that we may receiue prayse frō authoritie in doyng well, and in doing otherwise, stande in feare, as who beareth not the swoorde in vayne: for hee is the Minister of God, to take vengeance on him that doth euill. Againe, forasmuch as this Image of God, is in nothing more seene, namely, in publike persons, & those of Authoritie then in procuring, promoting, & aduancing dayly of Gods honour and seruice, by their power, and by giuing & shewing good exāple to others: for which cause principally they are aduanced, & as on a mountain placed in Royall chaire, that therefore I say, those Christian Kings & Queens, whō God hath called to this honor, to be Foster Fathers and Nurses to his Churche and people, doe well, and very acceptable seruice to GOD, (and are highly & highly, to bee commended, and heartily and continually to bee prayed for of all, for that the aduersarie on the other side, is mightie and suttle, not onely for ranging themselues to Gods holy and true Religion, taken out of the sacred Scriptures, and the outward exercises of the same, but for inducing also by the wisedome and power giuen them of GOD, all people and persones subiect to them vnto

Rom. 13.

Esai. 49. 23.

the

the like, by making good and wholsome lawes, by encouragement, and by feare, according as the qualitie and circumstance of place, tyme, and person, require without all tyranny, and vsurpation of the roome, and place of the most high God of heauen, ouer mens consciences on the one side; and yet without all looseneſſe on the other side, in omitting such opportunitie and meanes, as God offereth for the benefite of the holye people, the Saintes of the moſte High. I speake of these, and of suche as are by office called to publique and high charge among them, in Churche & cõmon wealth, euen christian Kings, Queens &c. Of whõ thus it is prophecied: The kingdome and dominion, and the greatnes of the kingdome vnder the whole heauen shall bee giuen to the holy people, of the most high, whose kingdome is an euerlasting kingdome, and all powers shall serue and obey him. This seemeth to bee spoken of Christ his kingdome, and the time of the Gospel. &c. Nowe this consecrating of her selfe, and her authoritie wholly to GOD and his seruice, to the benefite of his Church is it, and it alone which her Maiestie, in this case, of many yeeres hath, & stil doth, to Gods glory, & her singular cõmendation, put in execution amõg vs her people, growing, I hope, dayly from good to better: And this is that also, which no honest, faithfull, good man, can iustly bee offended withall. This haue I, if not ouerthowne, in your opinion perhappes, your bulwarkes: yet sufficiently for this matter cleared the trueth, I trust her Maiestie also, and the state against your vniust quarrels and slanders.

Daniel. 7. 27

13 NOwe proceede I with your wordes: *Besides this,* (say you) *as no wise Noble man, after many Ages of quiet possession, would suffer another to recouer his Barronie, without shewinge of verie good euidence: So wee in reason are not to bee blamed, if wee (hauinge helde the possession of the Catholike Churche in Englande for these thousand yeres,*

by our aduersaries confession): do stande with them yet, and require some euidence, before we consent to giue vp the same. Hereto they haue shewed vs none, but onely woordes and forgerie: they entred into possession, without tryall of the tytle: they thrust vs out before sentence or proofe: wee crye out of the ryot, and complaine of the wrong, and desire still that the matter may come to lawfull pleading. And euen nowe of late since our new persecution beganne, wee haue made vnto them diuers offers with great oddes, not pretending thereby any recouery of our losses (for that wee suppose to bee vnpossible) but onely for the iustifiyng of our cause, whereupon the honour of God dependeth, and wherein wee knowe wee can not bee vanquished.

Lawlesse proceeding.

THus you amplifie iolilie, w similitude & example, your long possession; as ye say, of the Catholicke Church here in England, our ryot also, and violent intrusion, & vniust, as you pretende, which you call: Lawlesse proceeding. You will by processe, seeme to call vs afresh into the kings Bench, when wee appeare, your action will beare no lawefull plea against vs, you accuse vs hotly (M. Howlet) but as good an Attorney, or proctor, and solicitor, or man of lawe, and counsellor, as you are taken to bee in the Popes cause, you shewe and proue nothing against vs in Gods or the Princes court, we thanke God. Ye suppose altogether: for you say, by our aduersaries confession, that is for one part: But wee say, you say as yee are wont, that is vntruly, for your Church and religion, as they bee at this day, are not of a thousande yeeres antiquitie. Some part of your corruptions may be so old, we denie it not, some part againe are of later time. And heresies, we tell you out of Tertullian, doth not Newnesse so much argue, as Truth: whatsoeuer sauoureth against the truth, that shall bee heresie, euen olde Custome, (saith hee.) Againe, your Iesuites, a newe order of Religion, instituted about fortie yeeres agoe, or such

Tertullia de virginibus velandis.

such a thing, seeme amõg vs at this day, to be your greatest pillers and staies, in this your new and strange proceeding, and wee here can scarcely yet well tell, what their religion is, nor where it is grounded, so lately, though suddẽly come they among vs: but vpon an obscure fellowe, & your Pope, Paul the thirde, you tel vs is their foundation. And in deed your Popish religion is such a confused Chaos, and heape, or a hotche potche, that wee can not tell certainly what to make of it, nor where to fetche a proper and full summe of the Popishe doctrine at this day, and a confession of your fayth: For, leauing the Scriptures to bee the rule of your fayth, and coyning vs still so many newe Articles, vnder the name of vnwritten verities, traditions, the Churche, &c. Which the first and auncient Apostolique Church was ignorant of; and referring vs for all to your Popes hest. To bee playne, we can finde no footing.

You take a similitude from a wise noble man, and quiet possession of his Baronie many ages. Bee as wise as yee may bee, yet a similitude and example of a meaner and a more base and vile person than a Noble man, of a Barne (M. Howlet) rather than a Baronie, might fitlier serue to compare so corrupt a Church, and rotten religion withall, as is Poperie and the Popish Church: But wee muste take suche as you offer vs. Your Prelates of the Cleargie that rule the Church, are Lordes euen ouer Gods heritage, they are Barons, they must needes haue a Baronie. No maruell, therefore though in respect of thẽ and their vsing of the Churche, yee liken it to a Baronie of a Noble man that hath many ages helde the same in quiet possession: Or if you speake of the whole Catholike Churche, in respect of the vnholy holinesse of the Pope of Romes fatherhood, the matter is wrought to a higher degree then a Noble man: he is called our Lord God the Pope. For quiet possession, in deede I graunt yee helde that yee had in possession very quietly, & made as sure as you coulde, not to bee vnquieted in your Palaces. But a stronger, thanks

Extrav. Ioan. 22. Cum inter, in glosa. Credere Dominum Deum nostrum Papam, non potuisse statuere prout statuit hæreticus censeretur, &c. Luke. 11. 21. 22.

be to god, came vpon you, & your god & Prince to, I meane the Pope & Satan, & ouercame you, & took away your armour, wherein you trusted, &c. For the vnfitnesse of your similitude, I tell you first, that if you liken your selues to a Noble man, you must then liken the true Church to anothers, and not to the Noble mans owne Baronie: for that wee holde agreeable to the Scriptures, that the Churche so likened, can bee called no mans, but Gods or Christs Baronie onely. In title of lande Sir, &c. where prescription of time beareth great sway; many ages of quiet possession, be a great stay to Noble mens Baronies, or others holdes, especially where euidence and writinges by sundrie casualities may bee missing. In religion, (that I may giue a further taste of your vnlikelie likelyhood, and vnproper example) the case is nothing like: For, authoritie of religion, is not to bee esteemed by time, saith one, That which is true, is not too late. And ỹ good father again saith: ỹ heathẽ say, That that is first, cannot be false. As though antiquitie & old custome may preiudice the truth: But (M. Howlet) in going no higher for the age of your religion thẽ a 1000. yeeres, and talking to vs of quiet possessiõ of many ages since that time, wee answere you first that our religion was aboue 500. yeere olde before yours came into the worlde, or your Pope were hatcht, supposing you kept quiet possession, as you pretende nowe a 1000. yeeres. For wee fetche ours from Christe and his Apostles, who had lawfull possession of the Baronie yee talke of, aboue halfe a 1000. yeeres before you came to possession thereof. And if you will marke well: those halfe thousande yeres before, were the beter, and more free from forgerie and corruption, and therefore woulde bee more regarded.

Arnob. aduersus Gent. lib. 2. religionis autoritas non est tempore estimanda, sed numine, nec colere qua die, sed quid eœperis conuenit intueri. &c. Aug. in quest. Vet & Nov. Test. quest. 114.

But nowe I pray you tell vs how you entred into possessiõ of ỹ Catholike Churche, a thousande yeeres agoe. For by inheritance once, we denie that it came vnto you or by discent. If there may be any lawfull conueighance

thought

thought of; the best that I see yee can with any probabilitie alleadge, for the possession that your Cleargie euer had of this Baronie, meaning thereby the true Church of Christe, was, that they holde the same but as Tenaunts, and that tenants at will too, standing vpon their good behauiour, to continue, or to bee cast out. The Noble man himselfe. the only Lorde and Baron, that I may so speake of this Baronie: is aliue, & his Baronie only may the true Church bee called. If you meane that, in this similitude: neither yours nor any mortall mans besides. Howeuer therefore you haue holden the Catholike Churche that way, you haue beene but too long vniust possessors, and so lost you nothing that was your owne, when vppon misbehauiour you were by Gods lawfull Minister our dread Soueraigne therein, thrust out of possession of this true Church here: as you were once before within mans remembrance about xl. yeeres since. So then, this Baronie the Church heere, is now the second time, to Gods glory, and our inestimable benefite, lawefully taken from you: and you being dispossessed thereof, it is restored or returned home to Jesus Christe the onely true owner, Noble man, heire, and Baron if yee will, of this Baronie. The same, through the iust iudgement of God, vpō you for your too too intollerable vsage, is taken from you, and by his infinite wisedome let out to other Tenants, who vppon their good behauiour also, and no otherwise holde the same of him, who is bound heerein, to no mens persons, place, Sea, &c. You are the first I confesse, the more to your reproche, that infeasted the Pope and his Cleargie, into the titles and right that are proper to God and Jesus Christe in his spiritual kingdom, Citie, House, Vineyard, or Baronie, if you like ỳ best. Yea you haue proceeded thus farre, that the Pope hauing taken possession, seemeth to challenge the bestowing of this Baronie, on whom it pleaseth him, to holde of himselfe in capite. Is it not muche that you write that the Pope and Christe make one Consistorie, so as (sinne except) the Pope

Hostiens. de Tract. Prelat. Cap. quarto, Abbas. Clement. de Sent: & reiudicat. Pastoralis. 2. Q. 6. Decreto. Decretal. lib. primo De translat Episc. tit. 7. Ca. 2 & 3. & in Gloss. &c.

may as it were, doe all things ẏ god can do, he and he alone, hath fulnesse of power, he can dispence aboue the lawe who beareth the person not of a pure man, but of the true God vpon earth: so that what is doone by the authoritie of the Pope, is said to bee doone by the authoritie of God, &c.

Looke *Ierem. 7.*

I leaue heere to put you in remembrance of Shilo, the temple of the Lorde, the temple of the Lorde, Ierusalem, &c. in the olde Testament. May it please you to remember the parable of the wicked husbandmen in the Gospell, to whome the Vineyarde was let out, and what Christ pronounced against them to their hurt, for taking the inheritance into their owne handes, keeping possession therof as it had been theirs, without yelding fruite to the owner. To be plaine, this is feareful for both you and vs to remember, they to whome Christe spake, being builders, refused the head corner stone. What came there of ẏ? What gayned they by it? Put case your priuileges & titles were as good as theirs, and yee had the highest offices in Christes Church in deede? Hee by his eternall prouidence taking from you this Vineyarde or baronie, and letting it foorth to other Husbandmen, doth you heerin no iniurie. Againe, (M. Howlet) because you talke of a Noble man and his baronie, remember well what befell those Citizens, that after the Noble man was gone into a far countrie, yet to come againe, sent an Embassage after him, saying: We will not haue this man to raigne ouer vs. But he againe said, at his returne, which surely will be: Those mine enimies whiche woulde not that I shoulde reigne ouer them, bring hyther and slay them before mee. These wordes are so plaine, as it booteth you not for the auoyding thereof, and your excuse to alleadge: that you say not so. Hee speaketh of the will and deed. Againe you knowe what the Psalme saith, The foole hath said in his hearte, there is no GOD. No cauil will serue, al excuse and pretence is put to silence, before this Noble man, of whom I talke. This way may you more fitly, and with better religion and conscience, yea,

Mat. 21. 33. &c.

Luke. 19. 12. 14. 15. 27.

Psalm. 14.

and

and more profite also apply your Simile. I pray God geue both you and vs grace by these examples to be warned, and in time to take heede to our selues.

But leauing the generall account thereof to God and to Christes returne thereto: further then, ỳ you are as wee all, bound to render accoũt here to gods substitute, as ye call the Prince and ciuill Magistrate, if yee or wee be in the meane while called. Let vs stande vpon this point now that you say: you haue helde the possession of the Catholike Churche in England for this thousand yeeres, &c. In calculating ỳ time, I perceiue partly what you meane, you hold from Pope Gregorie the great, a Romane Monke, who sent hether Austen a Monke also, called of some the Apostle of England, as also Gregorie is of some, applying this Apostolike sentence to him. If hee bee not an Apostle to other, yet is hee to vs English men, &c. According to this computation M. Harding some where writeth: Thus the faith hath continued in this lande among the English people, from the fourteenth yere of the raigne of Mauritius the Emperour, almost these thousand yeres. Here is the foundation of your thousand yeeres possession, & of the English Catholike Church, ye talk of. Now what titles soeuer be ascribed to these Monkes, & in what price soeuer they bee with the Papistes, wee denie them to haue beene the first planters of the true Christian faith in this lande, and vtterly vnworthie to be therefore called the Apostles of England: Of one and the greater it is saide, hee was the last of the good, and the first of the bad Popes. The others entrance was with such pride and disdaine, and his vsage such as made the Bishops of this lande, not to doubt onely whether to receiue him, but vpon tryall to refuse him as no man of God. Superstitions might heere bee much aduaunced by this Pope, and his Archbishop, and so might they be fit pillers for the Popish Churche to stay vppon. But Christes true, and sincere religion gayned nothing by that. Briefly, if by the Catholike Church, which you say

you holde possession of, so long and many yeeres here, as of your Baronie, you meane Christes true Churche and spouse, because the same is his Baronie and not yours: for your iniurious sacrilege you are iustly thrust out of possession. If you meane ẏ Churche to be like a Baronie, so many yeeres heere possessed of you, that wee call at this day the Popishe Churche: then, as we haue taken no possession thereof, so because there is no good and sufficient warrant in our heauenly kings recordes, for the erecting of any such Baronie as holdeth of the Pope of Rome in capite, as this your Baronie doth. And this Baronie besides hath been found greatly preiudiciall & hurtfull not only in spirituall matters to our heauẽly king & his spirituall kingdom, but in ciuill pollicie also to our dread Soueraignes; the Noble Kings & Queenes of this land: good & great cause both for ẏ one respect & the other hath there been, & is, of the dissoluing of this Popish Baronie in this Realme. There can no such Tenure bee iustly borne in this lande, that holdeth of the Pope in Capite. There is of your side (M. Howlet) that writeth you holde in capite of the Pope: Whereupon you are iustly reiected hence, this is none of his kingdome. If you will needes haue suche a Baronie so holding in Capite, you must auoyde hence, and goe dwell in his kingdome and Dominions. And so you doe, and as seemeth are agreed and at a point: for the Pope hath nowe of late erected Nurceries to bring vp his Englishe fugitiue wardes in, you call them Seminaries: In that courte haue you your Officers accordingly, and your rules and orders to bee guided by, you haue made a very euill change, if yee can consider it well: heereuppon possible, being wearie you woulde faine come home againe into this lande: But you woulde not chaunge the Tenure of the Pope in Capite, whiche you must doe, or els the other is not graunted you, aduise better of the matter.

You playne of our intrusion vpon you without euidence

dence. Our euidence is better then euer you will bee able to shewe, or well to auoyde: wee, and all the worlde see, your euidence is litle worth, as which is grounded on man, and mayntayned with violence, and force, or with entising speech of mans wisedome, where that fayleth, as nowe here, thankes bee to God therefore. Our euidence are The Scriptures, and the written worde of God, say you as long as you will, It is the Heretikes euidence: Wee are assured that in Gods matters, it is the best euidence that can be shewed, and the euidence of the Spirite, or, of the holy Ghost, who is the Authour of the Scriptures, We followe not deceiuable fables cunningly and colourably set out, but a most sure worde of the Prophetes, whereunto wee take heede, as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in our heartes, &c. As blessed Peter speaketh: you neede not therefore crye out of Ryot. This worde Ryot, you thinke serueth your allusion prettly: But you neede not shritch and crye out so lowde, especially in her Maiesties eares, quieter dealing might serue: Yee complayne of the wronge, which is none, you call for tryall of the tytle: After you haue let fall your Action, and your matter is come to A Non Sute, you tell of lawfull pleading, and paint out your margin with Laweleese proceeding, which is all and wholly of your side. All these be but your Rhetoricall floures: Your Similitude, and example, for all this flourishe and a doe, proueth litle or nothing. The Plea hath been lawfully entred, euen heere a great while since, your tytle hath been not onely seene and perused, but well weighed and tryed, and after all your wrytings seene, and what euer else you can say for your selues, euen tyll you were wearie, and gaue ouer the other part also, being indifferently heard, their proofes alleadged, seene, and weighed, Definitiue sentence, hath vpon great deliberation been giuen against you, of God by his woorde, and the same ratified by the highest authoritie, and in the highest Court vpon Earth in this lande, and there Inrould

2. Pet. 1. 19.

And Possession here quietly deliuered and taken: whiche, thankes be to God and her Maiestie, wee likewise peaceably holde at this day, so that you may leaue your tragicall crying out of the matter. Disputation, when it was offered and required, was of your part refused, what woulde you more? It seemeth they remaine the same men still, els woulde they bee heard of. In another place of your Epistle Dedicatorie before, commending your selues, and seeking to get grace at the States handes you say, you deliuered vs this Realme, that is no violent taking, whether onely wordes and forgerie bee of our side or yours, let the worde of God be iudge, and so many as can and list to iudge thereby, betweene vs both. And thus much of your Similitude or example, taken from A Noble man and his Baronie, your long possession of the Catholike Church, and your tytle, and right pretended thereto.

You bragge after this of diuers offers, of late, since your newe persecution, as it pleaseth you to wyte, made vnto vs with great ods. Yee charge vs that wee are entred into possession without tryall of the tytle, that wee haue thrust you out before sentence or proofe, and yet both (as I say) haue past: You crye out of the ryot, you complaine of the wronge, ye desire that the matter may come to lawful pleading, &c. And yet here agayne you say: yee pretende not thereby any recouery of your losses: for that you suppose to bee vnpossible. Wherefore make you suche sturre and busie adoe then? why cry you out so loude in her Maiesties eares? why playne you? I take it that the losse of your Baronie, your Catholike Church in Englande, as you cal it, that ye so many yeres quietly possessed, is your greatest losse, & ỳ which greeueth you most, & maketh you to houle & scriche. If you suppose it bee vnpossible to recouer it: If you pretende not any recouerie of your losses, make then lesse a doe, about that which yee take to bee in so desperate a case: but it is harde trusting of you: for the conceipt yee haue of the recouery of your losses, maketh you

so

so importune and forwarde; say and pretende what ye will: you pretende the iustifiyng of your cause: But if you recouer not your Baronie, and other your losses, before you be able to iustifie your cause, it will bee a great while to that day: And wee shall bee sure to holde a long terme. Because your side founde the State and people very desirous of alteration of religion at her Maiesties first enteraunce to the crown, & that swaied mightily against you, in so much as vpon disputation, & conference of those of both religions, by the marueylous prouidence of almighty God, and her Maiesties godly affection, singular wisedome, and dexteritie, to whome ouer and aboue the rest, wee are in this case, passingly beholding; your religion heaued out of the doores, was sent packing, and the true religion of Christe restored. You thinke that, after long profession nowe of the Gospell heere, they will likewise lothe the heauenly Manna, and waxe wearie thereof, and bee desirous to goe backe agayne to the fleshe potts of Egypt, &c that I may so speake. It is possible that in your trotting vp and down, heere vppon your Popes messages, yee may haue founde some bent but too muche that way, and thereby coniecturing, yee set downe in your bookes of accomptes, thousands: But ye may, and I trust well in GOD, shall be deceiued, in your expectation and reckening as yee hitherto haue been. And because Allen, one of your mates, in his Apologie, euen nowe sent ouer, still calling for Disputation, seemeth to grounde much vppon this Philosophicall hope or ghesse rather, that is, take from worldly wisedome, and experience onely: I will giue this short answere to you both herein: Though you may finde the common people, but to moueable and inconstant, commonly to speake: Yet is not the case then, and now alike: for first, sir: As truth and falshood be contrary, so be the operations of them, both in men farre different; and mightie and effectuall is the force of the Holy Ghost, in his heauenly truth, and in their hearts in whom he stirreth vp a loue, and liking thereof, so that

Thucidides. αει το παρον θαρυ. *The present state, euer lightly misliked.*

mans nature it selfe is quite altered thereby, rather then any lothsomnesse, or wearines is gathered. Againe, sir, the greatest stay of your religion here, was thē taken away by the change of the prince: Her Maiestie, ẏ thē first restored ẏ publike exercise of religion here, liueth, God be thanked, and long may shee liue. None of you haue seene any suche inclination to Alteration, in her Maiesties constant setled minde, as you in fancie imagine: besides this, her Maiesties vpright, most milde, and quiet gouernment, in the time of ẏ Gospel (to all our great comfortes) doth not procure nor deserue any such thing at her faythfull subiectes hands, nay besides dutie, this dealing purchaseth the contrary, and keepeth the subiectes in merueylous contentment commonly, and liking; where as the intollerable yoke and insupportable burden, that you put vppon this lande, more then haled wertsomnesse, and desire of alteration, in the time of superstition. When you talke of your newe persecution, if you meane thereby the committing of such to warde, as of late came from the Pope, & Rome, for their seditious attempts heere in Englande, or the repressing of the violent rebellion against her Maiestie, and the State in Ireland, we answere ẏe might better haue sit still like good Christians, & true hearted Englishmen and subiectes, or haue chosen an honester course, then by rebellion & treason, so to haue troubled the peaceable state of this Church and Realme, prouoking and enforcing her Maiestie, (who beareth not the swoorde for naught) to drawe out the same, to crosse and stay your violent disorders. You offer to enter by sedition, her Maiesties dominions violently: You offer to poyson and corrupt, the mindes of the good and simple subiectes. This, and such offers of yours, wee are too well acquainted withall, other your offers, and oddes, wee commonly know no more of, then you reporte vnto vs: you pretende not by your offers, any recouerie of losses, &c. (If they bee any) who put you to them, but your selues: that will needes runne into them headlong. You tell

what

what you pretended not, I woulde you had in time, as well tolde what your pretence and meaning was, that it might haue beene with lesse adoe preuented; you haue long hoped after a day, ye thought it had beene nowe come: But as God would, you hope without your hope, your end is to iustifie your cause. Whervpō the honor of god depēdeth. If Gods honour depēded on the iustifiyng of your cause, it should hang but vpon a weake twined threed, but he hath not put it into your hands sirs, it is better grounded and staied than so. There is no profession at this day in Christendome, wherein God is more dishonoured thē in yours: Ye tell vs, ye knowe yee can not bee vanquished, yee tell vs also of our weakenes, a braggе, shewing greater pride thē modest wisedome; You knowe more of your selues then all the worlde doth besides; yee are deepely seene in your owne cause: Either you neuer felte, or neuer well considered the forces of your aduersaries, at least you are blinde, and therby cannot well iudge of them: As God be thanked you gaine little nowe a dayes, where vpon vsurpation you violently inuade lawfull princes countries, with swoorde, vpon confidence of the Popes authoritie that way; God so mightily defending and maintaining his seruantes & ministers, Princes and ciuile Magistrates, and looking with a watchfull eye to his Institution and ordinance. So gaine you as little or lesse the other way because you stay altogether vpon Sand, vpon flesh, worldely pollicie, man, &c. And the weapons of our warfare; are not carnall but mightie, Yet through God to cast down holds, &c, Ours is the sword of the spirit, which is the word of God: liuely and mighty in operation, and sharper than any two edged sword entring through, euen to the diuiding asunder of the soule and the spirite, and of the ioyntes and the marrowe, and is a descerner of the thoughts & the entents of the heart. &c. Your Fortes are not inprennable, nay they fall of thē selues and moulder away. They are weake, They are rotten, your walles be but of Broune paper, The best and

2. Cor, 10. 2.

Eph. 6. 17.

Hebru. 4. 12.

surest sort in this that ye call your newe persecution, was in Ireland, wherin (after rebellio there stirred vp by you) ye much trusted. That, God be thanked through his blessing was by her Maiesties prouident care & forces, soone destroyed, &c. If the secular arme, and forces faile you, if fire and fagot be taken out of your hands, or your cõsuming flames quenched, yee can long holde in no place, God haue the glory, for both taking those weapõs, from you, and so gloriously by his heauenly Gospell triumphing ouer you in these latter daies, & among other princes: let her maiesty our dread soueraigne haue her singular and due commendation in this worke, as Gods speciall minister to al true englishmens vnspeakeable comforte. we haue had good triall of you by experience, and that maketh you to bring the authoritie of Kinges, and other vnder the pope, to be at his deuotion, but all in vaine: for ye resist against God and his eternal truth; you should doe well not to boaste nor triumph before the victorie, you know how the king of Israel answered ỹ proud threat of Benhadad ỹ king sometime of the Syrians. Let not him (saith he) that girdeth his harnes boast himselfe, as he that putteth it off.

1. King. 20. 11.

14 *AND to tell your Maiestie more in particular, there hath beene diuers earnest meanes made, and most humble petitions exhibited by the Catholikes: that, seeing those men, which first challenged at Poules Crosse, al the learned of our side that might be found, eyther to writing, or disputing: afterwarde procured your Maiesties prohibition by proclamation, that no bookes should be written or read of that parte in England: their petition was (I saye) that at the least, there might some publique disputation be admitted, whereby mens doubtes might be resolued. This petition, hath beene exhibited by dyuers men, in the name of the whole, both in writing and in print, & they haue beene vrged by sundry meanes, by al kinde of friendship that we could make, by humble request, by*

earnest

earnest letters to diuers preachers to further the matter: & (if I bee not deceiued) to my Lord of London himselfe, for the bringing of the matter to your Maiesties vnderstanding, and to the consideration of the Lordes of your highnes priuie cõsayle. And if by any mischaunce, these former supplications, came not to light, or expressed not fully the Catholikes plain & simple meaning es: I beseech your most gratious Maiestie, that this may serue, eyther for a replication, or explanation of the same: wherein I, in their names, most humblye on my knees, euen for Gods cause, and the loue of his truth, aske at your Maiesties handes, that some such indifferent tryal may be had, by publike disputation or otherwise.

An humble demande of disputation.

YOU tel further of meanes made, of challenges, petitiõs, writing, disputing, prohibitiõ, & I wot not what, neyther truly nor to purpose greatly (writing vpon the occasion of chalenge at Paules Crosse, that ye mencion) hath since geuen your side such a woũd as I think you wil neuer be able to recouer it. Notwithstanding any prohibition of her maiesties by proclamation &c, yee can and doe write. print, publishe, and scatter your bookes and sedicious libels still although with little vantage, and I hope shall with lesse still euery day then other, for now you beginne to take in hand not so much to improue our religion, or to proue your owne, as to inueigh against the ciuill state, to confute her Maiesties lawes, Actes of Parliament, proclamations &c. These be fit argumẽts for your wise politike head to treate of. Such is the respect ye haue to her maiesty, ỹ state & your dutie of obedience herein. Thinke not (M, Howlet) they be afrayde of you without all cause nowe, that when the time was, if euer, offered your side disputation, which your men then refused, as I sayde howe and vpon what occasion not they onely but her Maiestie, the state, and honorable here, can very well tell, the thing was not done in hucker mucker. It seemeth now aboue twentie yeres after that

time out of season to craue disputation: yet tel me I pray you (M. Howlet) one thing, whether, if your request and your fellowes were graunted of Disputation before her Maiestie, or such as her highnes should please to appointe thereto, if it should so fall out, by Gods prouidence, that yee should take a fayre fall in the wrestle at your aduersaries hands, her maiestie or the other appointed, geuing sentence against you, would yee acknowledge yee had a fall, no nor yet that yee were foyled, would yee yeelde and geue ouer your romish profession: it is no parte of your meaning, I feare me you would plaine of disorder, and want of indifferencie and competent iudges, &c. Some thing or other you would finde to shift of the matter, as yee did in the former conference, would yee, or would yee not: What gayned you by that: you say, You knowe you cannot bee vanquished herein, you make no doubt but that Gods truth is clere on your side. Indeede there is the matter; it is easier to cast you downe than to stop your mouthes: If yee cannot dispute, yet can you braule and wrangle; that is not harde to be done, it is an arte easily learned among you, For disputation, sirs, to leaue the disputation in the happie dayes of her maiesties raigne and other long ago, to note onely one time, were they not of our side, that in conuocation in queen Maries dayes disputed with the greatest clarkes of your side, when your men ruffled and ruled the roste: was not the like agayne done at Oxenford by those reuerende fathers of our side which neuer came thence after, but sealed in your vniuersitie, after disputation that truth with their bloodes, which they had before preached and taught, why set you vs not out these disputations truely, that the worlde maye see them: You are ashamed, as seemeth, Seeing you write and printe dayly, If Gods truth be so clere on your side, Why haue ye not al this while, set it vs downe in steed of your seditious pāphlets: Or why doe ye not yet set it vs downe in your books ye sēd so fast ouer amōg vs? cōtaining in maner now a daies nothing but braules, grēning, groining & snarring against the state, and her maiesties wholesome lawes, proclama-

Almar.
Philpot.
Haddon.
Elmer, &c.

Cranmer.
Ridley.
Latimer.

proclamations &c, for repressing of poperie, superstition, seditious and rebellious vsage and dealing, that we might haue some fit matter for our profession to answeare more than hath beene alreadie seene, wayed and answered, furbushing nowe and then vp as hãdsomely as you can your rusty stuffe, you geue vs but woordes onely without matter, your coine that carrieth the Popes marke being brought to the touch and waightes, is by long and often triall found to bee a counterfaited coine, in steede of good siluer it is knowne to be baser than copper, when we waigh and trie by Gods truth, that you would haue vs take for good gold, in al the offers yee make vs, we finde nothing but drosse. Let vs not bring guilefull ballances (sayth your cannon Lawe out of Ierome) where to weigh that we wil after our owne pleasure, saying this is heauie, this is light, but let vs bring gods ballance of holy scriptures as out of the Lordes treasures, and let vs therein weigh what is heauier. &c. Your reasons, in summe thus waied, are nothing but colourable woordes and shewe, which in this cleere light of the Gospell, wil not satisfie nor serue. In vaine therefore seemeth to be your petition, your replication, explanation, supplication, your earnest urging by frendship, by request, by letters to diuers preachers, &c. which I thinke is as false as that you report here, of the dealing therin, with the Byshop of London, and thereupon you did well to put it in that parenthesis (If ye be not deceiued) As in little or nothing yee be otherwise. You forget greatly M. Howlet with whom you deale, and to whome you write: You make great vauntes, and in woords offer much, you performe in deed nothing. In your margin is quoted An humble demande of disputation. You bring vs that foorth often; we know this geare so well at the first sight now, as we cannot easily be deceiued. It is not the setting on of a fayre glosse or glosing the matter, that will nowe serue. Is the trueth cleere on your side? Why call you it in controuersie then? why so earnestly demand and seeke you for disputation for resolution of mens doubtes, &c. If yee demand conference

24. Q. 1. *Non afferamus ex Hiero.*

for

for your satisfaction, or to resolue your doubtes: you haue not beene refused, nay you haue beene and are still offred it, yee are sought vpon, and the best of your side here refuse it. That may be priuately done, if that be your end, and some good come thereof.

But ye demaunde publike disputation, yee are earnest therein ye demaunde it againe and againe: what is the reason? Why woulde you so faine haue publike disputation? There must be some honest and necessary end alleadged, there must be also by her Maiesties appointmente, some Moderators, and some order lawefully to proceede therein. First, haue you talked with the rest of your side; are yee all agreed vpon the sute to her Maiestie, humbly to desire publike disputations? Next, if this bee the ende of disputation (as you say) for the tryall of Gods truth, that mens doubtes may bee resolued, most necessary for you all, to your eternall saluation? Will ye then being required: yeelde to Gods truth when your doubtes shall bee resolued, and sufficiently resolued by the Scriptures, and ỳ in the iudgement of her Maiestie, who by Gods appointment hath the moderating of the whole in this realme. And in the iudgement of the State here: wil you of that side, not stand any longer obstinat in your former opinions, but giue ouer as Gods faithfull seruants to his truth & become professors of the Gospell of Christ, abiuring all erroneous, and Popish fancies? Rearing your religion out of Gods holy booke, the sacred scriptures, directing & ruling your consciences thereby? On the other side againe, wyll you, as honest dutifull Subiects, renouncing all forraigne power of Prelate, Prince, or Potentate whatsoeuer, betake your selues hence forwarde to bee gouerned by her Maiestie, and the temporall lawes of this lande, and such Statutes, as for the good and peaceable guiding thereof be by her Maiestie, & the State, made & agreed vpon in the high court of Parlument, according to the order of this Realme? What say you to this condition? I aske you because I am in doubt, whether you will in the ende stand to the reso

lution

lution and iudgement of her Maiestie, & the State herein. Nor to any in deed but vnto your Pope, & your selues, and yet had yee neede I tell you, resolue & be resolued in this point before you make sute to her maiestie, & so earnest sute to haue publike disputation, as whereupon your eternall saluation dependeth, &c. And to this point answere hardly in your next writing: for in this Epistle DEDICATORIE, your wordes hetherto, seeme to imploy som cõtradictiõ in this matter, or els your sute seemeth, yf not hollowly, yet cunningly made to your vantage, but preiudiciall, and perillous to this quiet and peaceable state, setled nowe aboue these xxii. yeeres together in this kind of gouernement, of reiecting the authoritie of the Pope of Rome, and Popish religion, and receiuing the profession of the Gospel, and acknowledging her Maiesties Royall soueraigntie ouer all States and degrees: All which is wel and sufficiently warranted, and maintained, by the expresse testimonie of Gods holy worde, and the wholesome lawes of this Realme, as hath beene and is still both for the one & the other by proofe published to the viewe of all the worlde. You (M. Howler) and your late start vp Iesuites, and other English Romanistes, or Rhemistes, to be plaine with you, are too weake in the shoulders (God haue the glory) to take in hande by disputation, or otherwise to vndermine or shake this Godly State, or to proove your owne cause good. Yee are but pincockes and babes for the most part, in comparison of those of your side aforetime, that stoode in the front of the battaile, whose force yet God be thanked, haue beene well tryed and met with all. It is vnto you a harde prophesie of the decay, and vtter ruine shortly to fall vpon your huge Antichristian kingdome, as that was an after demonstration in the Poet Nævius, that Tullie mencioneth: when newe Oratours, foolish young men arise and take in hande the administration of the common wealth, who were wont so to wagge of gray haires, olde men, &c. Yea, it is that, that hath alreadie beene a great part of the vndoing of it on

Cicero in Catone Maior. Prouenie-bant Oratores noui, Stulti, Adoleſcentuli.

your behalfes. Young men (I speake not to reproch age, nor to touche towardly youth) may haue good heades, fresh memorie, quicke sight, sharpe wit, ioly art, and prompt and readie tongues, and wordes at will: which thinges if they bee well applyed, wherein is all, haue their commendation as in young men: But in heauenly matters Gods truth reuealed in his written worde, his feare, a setled vnderstanding and iudgement, framed by Gods holy spirite, ioyned with simplicitie and sinceritie in Christes religion, and a reuerent humble minde to Godwarde, directed alwayes by the sacred Scriptures, in young or olde, are a great deale more worth, and yet by your vaunt, you seeme to trust much to the other, and thereupon are you so earnest for disputation. Of your vaine Scholasticall disputations and arguments pro & contra, that can make quidlibet ex quolibet, or as wee speake Make men beleeue that the Moone is made of greene cheese: or that the Crowe is white by your sophistrie. The Churche of God, to the hurt thereof hath had too great experience afore time, and the faithfull at this day see but too muche of this stuffe in your subtill Doctor Scotus, your Angelicall Doctors Quodlibetal questions, and in numbers of bookes of that stampe. We haue beene faithfully warned by the holy ghost to take heed of admitting that kind of dealing, a great while since, namely in Saint Paules Epistles to Timothie. And in deed by tryall we find dayly that by wrangling, iangling, and vaine disputing, the truth commonly goeth to wracke and is lost, besides other inconueniences that arise thereby: There be other meanes to try out the truth by, then this: This kinde of exercise, vnlesse it bee very soberly kept, and vsed with great moderation is very dangerous in matters of diuinitie. And yet God be thanked for his gifts you may be and are euen in this exercise matcheable, and to bee matched, if neede were, with your equals heere at home. You that make these great braggs, were but yesterday to talke of in Oxeford, you haue left your fellowes and your betters

1. Tim. 1. 4. & 6. 4. 5. & 4. 7. 2. Tim. 2. 16. 23. &c.

betters too, behind you in Oxeford, Cābrige, & abrod also; if you will giue other, besides your selues, leaue to iudge: but let vs heare what you tell vs more of ỹ particulars: for you offer also of your liberalitie two other wayes of dealing besides publike disputation. These are your wordes.

15 *AND as for the particulars, wee shall easily agree with them. For wee, offer all these three wayes, both iointly and seuerally: that is, either by trying out the truthe by briefe scholasticall arguments: or by continuall speeche for a certaine space to be allotted out, & the other part presently, or vpon studie, to answere the same: or finally, by preaching before your Maiestie, or where els your Maiestie shal appoint. And for our safeties we aske nothing els, but only your Maiesties worde set downe vnto vs, in no ampler maner, then the Councell of Trent made the safe conduct to our aduersaries, which they notwithstanding refused to accept. But I hope they shall see, that wee will not refuse or mistrust your Maiesties worde, if we may once see it set downe by proclamation, or otherwise by letters pattents, for our safetie, but that within 80. dayes after, by the grace of God, wee shall appeare before your highnesse, with what danger soeuer to our liues otherwise for the tryall of Gods truth, which we make no doubt but to be cleare on our side.* Three waies of conference.

16 *If our aduersaries refuse this offer, they shall shewe too muche distrust in their owne case: for it is with great labour, perill, and disaduantage on our partes, and on their sides nothing at all. I woulde they durst make but halfe the like offer, for their comming hyther on this side the Seas, it shoulde bee most thankefully taken, and they with great safetie and all gentle intreatie disputed withall, and made to see as I presume their owne weakenesse. But seeing this is not to bee hoped for, wee relye vpon the other: beseeching your Maiestie*

most humbly & instantly, that our iust demaund may be graunted, for the tryall of Gods truth, most necessary for vs all too our eternall saluation.

YEE talke vnto vs of three wayes of conference both ioyntly and seuerally, as yee speake, but all must be had in wordes and speeche. Flying and flowing wordes are rife, with Oratours, & Logicians, there profession requireth it: but how well soeuer you haue heretofore sped by words in disputo or persuasion, ye are not yet come to that value, that with Cæsar yee may say: veni, vidi, vici, as though all were in your handes, and your owne. Yee talke of briefe scholasticall arguments, where may a man seeke them, where shall we finde them? Your authours reasons that you make so great account of, shewe very litle skill in Logicke, what euer the matter be, and yet there seemeth to haue been the proper place where that cunning, if there had been any, shoulde haue bee shewed. We wonder in what Schoole you or he learned to frame the maimed arguments, ỹ weake and slender reasons yee set vs downe, which leaue out necessarie proofes of thinges in controuersie, & vnnecessarily wade in prooving things not in controuersie. This argueth poore skill in the art of disputing. Strengthen your weake arguments, that are set downe in this discourse whereof yee make so great account. Of his nine reasons, make vs of all but one good, sounde, and substantiall briefe scholasticall argument, to make vs see our owne weakenesse, &c. as you speake. It is an easie matter to conuince them ỹ are your owne men alredie: But repugne our doctrine, or prooue your owne, to our shame and confusion once. Let it be your labour (M. Howlet) to ease your frend, if you wil, that brag vs so greatly of disputation and scholasticall arguments: But sir, leaue out I pray you Paralogismes, leaue captious arguments, that is, doe not you counterfet Catholikes, set vs downe counterfet principles

agreeing

agreeing with your name and matter, and so reason vpon suppositions, quite false, and ill grounded: doe not when you make an argument, occupie your selfe in prouyng, that wee denie not, and passing ouer without proofe, that we denie, which I admonishe you of afore hand, because it is your Authours common maner, in his vnreasonable Reasons, set vs downe in his discourse: howe Scholasticallie, or like a Disputer, if you knowe not: Let Aristotles Elenchs tell you: But I say, mende these faules, or bragge not of your Scholasticall arguments, which are full of faultes.

2 Your seconde way of conference, is continuall speech, wherein like a babling Orator, you wil seeme so to excell, thinking that you haue marueylous great vauntage of all the worlde besides, that yee dare giue your aduersaries leaue to answer you eyther presently, or vpon studie: But sir, yee had not neede to staie vpon your three places, taken out of the firste booke of Aristotles Rhetorique, wherwith, as with floures, ye decke this your Epistle dedicatorie to her Maiestie. You may be better seene in Aristotles Rhetorique, that is (as seemes) you make of it in cunning of pretie words and sentences, to delight and perswad withall, then in Gods booke, that is: in heauenly matters and thinges appertayning to conscience. But if you will looke no further of, looke at leaste on your foule talons, and bee not proude of a Peacocks tayle. A man woulde haue thought, that your dainty or quaize stomacke, shoulde not well digeste long speeche, that could so euill brooke the godly Sermons made at the publike fast at Stamforde, the last Sommer: that yee lothed the length of them, onely vpon a hearsay, insomuch, that yee imagine, the continuall speech, to haue lasted tenne or twelue houres together. Whereas the longest Sermon then made, was (as I vnderstande) two houres and a halfe, or somewhat aboue, in an extraordinarie Exercise. You say of them with a disliking and vntruly also, that they haue a desire to heare themselues speake, ten or twelue houres together. These are

your Rhetoricke termes, I coulde vse an other worde, as you deserue, but I forbeare. Here now, like a Declaymer, or an Orator, you woulde haue a continuall speech, to be allotted out, tell howe many houres together you desire to heare your selues speake, or howe long ye will declame, that the certaine space may bee considered of them, to whom it doth appertaine. In the meane space: Thus marking thinges with your chalke and cole, as they say, you allowe, and condemne as pleaseth you, sometimes as it were Chilo, or as Menelaus in Homer. The Lacedemonians short speeche, seemeth to like you: sometimes like the Ionians or Battus, you loue to haue your tongue runne at randon pleasurably: You are the Newe Orators, &c. that I spake of before.

3 From Rhetorique, and Logique, you come at length to the holye exercise of religion: For the last of your three wayes, not of wyting, but of talke still, is preaching. That vsual and ordinarie exercise, is taken vp but of late, as newly begunne among you, by your newe religious Iesuites: As I take it, or else taken from the beggerly Fryers. I praye you howe often, and howe vsually doe seculare Priestes vse to preache beyonde the Seas, that for beyng to bolde ouer you, I aske you nothing of the matter yee preache of, wherein you are too prophane; As you measure other men, so to measure your selues, by your owne foote, shall wee say that when you woulde dispute, vse continuall speech, or preache before her Maiestie, &c. It is for a desire you haue to heare your selues speake, &c. A dumme masking Masse secretely saide, as your Priestes occupation, to blaspheme God in, is a meeter exercise for you & your fellowes: If you bee anointed & shauen, as it may be, you be but some Schoolemaister: But for preaching sir, pulpittes serue not for Orators heere nowe a dayes, neither bee her Maiesties eares, acquainted to heare blasphemies out of pulpits, nor yet inuectiues. What we haue to hope, or looke for from you; if you may get into pulpits, is not harde

to ghesse. Your Sorbonne, or the like, is a fitter place for scoulding braules. Pulpits, thankes be to God, are appointed to better, and more religious vses among vs: which haue been, and are too badly prophaned, by those of your side.

But forwarde; as boasters and braggers, be not alwayes the greatest doers, when it commeth to the pushe: so M. Howler, you shewe your selfe a very cowardly Thraso, that euen in the beginning, after so great braggs and sute for combate, before you performe any thing, you take so great care for your person and safetie, and for your fellowes also: for you will needes condition with your dread and liege Soueraigne, and gracious Prince, and ours, before you will appeare before her highnesse, you will not come hither I perceiue vpon the gage of your heades, if yee bee banquished, yee will not giue them for washing, and yet our men were brought to your disputation, as Prisoners, and knewe before what should become of thē after: What? are all your faire flattering speches. &c. come to this now? euē now you were most humbly on your knees, asking at her Maiesties hāds, disputatiō. All I perceiue is but Crocodyles teares, as the prouerbe is. You brage before of your patient obedience in doctrine and demeamour, where is that now? here you demaunde a safe conduct, before you will come into your Princes power and presence, A token of an euill conscience: What haue you done man? that you are so afraide of her Maiestie, that you dare not come home into your natiue Countrey, to your naturall Prince, and Mother, as yee pretende in speech, without good warrant for your safetie. This is a strange and vnwonted kinde of dealing, of good and honest subiectes, with their Soueraignes and Princes. Her Maiestie is vpright, shee will doe you no wrong, shee is compassionable, and mercifull also: you confesse it, why doe you not put your selfe into her gracious Maiesties handes? Is this a louing and dutifull childes dealing, with his naturall Mother? Is this your Catho-

like

like obedience in deede: towards our Queene and Prince, when shee commandeth you to come home: who when you list your selues, can not by any prohibition bee keept hence: Here here M. Howlet, commeth in fitly the tryall of conscience, you talked of afore. Here commeth in the place of scripture, for you to cõsider of, ẏ I take you cited out of S. Iohn before: Yf our hearte condemne vs, God is greater then our heart, and knoweth all things. Here in summe commeth in the doctrine of Obedience to Princes, for conscience sake, as to God himselfe &c. That you before said your Mother, the Catholike Church together with the Apostle, teacheth her children. If you bee a naturall child and not a bastarde, shewe your selfe nowe, and heare when you are called: For a childe honoureth Father and Mother: where is this honour, reuerence, loue, duetie: &c. All is to seeke: you minde not to come before her Maiestie, but vpon sure grounde once. You can prouide for one, I perceiue, to keepe your selfe out of gunne shot, you will bee a right Thraso, and set your selfe behinde rather, then bee in the front, or forewarde, when there is any danger to your person, you will abide no hunt by your will: you loue to talke of the matter, but it shall bee a looke, and with condition: What I say: Be not too cowardely, and too fearefull, doe somewhat like to that yee talke, Some deale answere your hie woordes, else all the worlde will crye shame on you, that so instantly craue disputation, as a Suter for it, and then will not vouchsafe to come to it, but vpon further warraunt from your Prince. Her Maiestie hath pardoned as great faultes as you haue committed. Bee sorie in deede for former offence, and put your selfe at least into her mercifull handes to whom you so smoothely write. I pray God I spend not woordes vpon you in vain, I am in doubt it is no parte of your meaning, openly to come home, except you may haue proclamation or letters patẽts or some such stay for your safetie. This is ẏ testimony & terrour of an euil conscience, you must for your safety

haue

haue her maiesties safe conduct in as ample manner as it was offered to those of our side by the councel of Trent. A high point wherein there is great reason and wisdome sure, that the Pope and Popish Bishops beeing strangers and our mortall enemies, who not themselues only breake all faith and promise, but teach and persuade princes and all other to doe the like, with those of contrary religion, whō they call heretikes; that these men I say, should haue as great credit with englishmen in her maiesties dominions, as her selfe (who is our naturall and most honorable louing Princesse and Queene) shal haue with her english subiects? wher at can you blush. M. Howlet. ỹ dare thus impudently write to our dread soueraigne. He thinketh it should haue made penne, yncke, paper and al, to haue blushed, if there had been any blushing in them: we refused to accept that offer frō the Pope & his councell of Trent. Great reason M. Howlet & answered why, a good while since: But you will not refuse her maiesties warrant for your saftie. I am ashamed, though you be not, of your ouergrosse cōparison. Is the case alike: you say you would haue her maiesties onely worde set downe vnto you, in no ampler maner, then the Councell of Trent made the safe conduct to your aduersaries. Those that you call your aduersaries; to whome your Popes bull or safe conduct, as you call it, was directed by name, or with whom it had principally to deale, were protestant or Gospelling Kinges, Princes, states, or publike persons, commonly if any of that profession, rather then priuate and obscure persons, such as you and we are; who without leaue of superiours, coulde not go thither, namely out of England. It is sayde your Popes safe conducte was that the libertie of comming to that councell, pertained but to them onely of our men, that would repent and return to the boosome of your churche, whereof hee that in english list to see more, let him reade the Defence of the Apologie wil you now accept her maiesties offer in like maner on this churches behalfe: ye say you desire it in no ampler maner than the counsel of Trent made the safe conduct to

1. part. cap. 6. diuision. 1. 6. part. cap. 8. diuision. 2.

your aduersaries. Whether it were the councels safe conduct, & the Popes Legates, or the Pope of Romes himself, who summoned the councell, or which of the 3. Popes it was, vnder whom that councell was, Al is one, Hee was, and needes must be the iudge in the Councell, who is the aduersarie parte, and hath himselfe to answeare and yet the Lawe is, that he that is cheefe in iurisdiction, ought not to geue iudgement to or for himselfe. Lastly, sir, vppon whose safe conduct soeuer our side had come to Trent Councell, they had beene required, either to haue yelded when they had come and conformed themselues, or to haue been excommunicated, accursed, and condemned for their labour. Tell vs whether you list to come hether on like condition. Thus writeth Harding your owne man of going to the Councel of Trent. In deede (sayth he) had ye gon thither your heresies had beene confuted, your selues required to yeeld, and to conforme you, to the Catholik church, or else you had beene Anathematized, accursed & condemned. For that was the foundation and condition of the safe conduct, which was neuer willingly graunted as seemeth, but extorted by the Germanes importunitie, the fathers of that Councell hoping as they pretended their recouerie and returne to their Catholike religion; wherein they were deceiued. And this safe conduct was first graunted not by the Councell vnder Pope Paule the third, but vnder Iulius the third, his successour after many sessions and yeeres passed too, as seemeth: and repeated by the Councel vnder Pius the fourth many yeeres after againe. Now that the foundation and purport and meaning of this safe conduct, that. M. Howlet here mencioneth may appeare and be the better knowne to the Reader; I set downe these words following as they were propounded in the first session vnder Pius the fourth, immediatly before the safe conduct graunted to the Germanes in the generall congregation: Wee haue not thought it also to be amisse to cal to repētāce al those

F. De iurisdi. omnium iudicum. Non ab re quoque putauimus esse omnes qui in hereses quascunque lapsi sunt, & adhuc irretiti sunt ad penitentiam inuitare, cum salui conductus ampla concessione ac promissione magnæ & singularis clemētiæ & benignitatis, modo redeant ad cor, & sanctæ Ecclesiæ catholi

those that are fallen into any heresies and are yet entangled therein, with a large graunt of a safe conduct and promise of great and singular clemencie and Gentlenes; so that they returne to hearte, or repent and acknowledg the power of the holy Catholike church. If you desire so greatly to be solemnely called home, Construe of this condition then by your owne rule.

ex potestatem agnoscant. Concil. Tridē. sessio. xvii. prima sub Pio. 4.

Yee talke of her Maiesties woorde, and you say, you will aske onely her Maiesties worde. And yet to goe further, by your leaue, you being subiectes, will see her Maiesties worde set down by Proclamatiō, ꝑ al ꝑ world may be witnesses of it: such trust you repose in her maiesties word, or letters Pattents. Her Maiesties becke might serue suche as you bee well enough in this case: ye seeme too distrustfull to be plaine meaning and dealing men. It is a harde case when her maiesties commandement cannot serue with those, that will pretende to be subiects; with whom the least signification of her highnes pleasure shoulde be enough and enough againe, without prescribing an order for her maiestie to deale by, in a mere ciuil case too, as this is, to cōmand her people to tarry at home or to return home being abroad. And yet more you must appoint your selues ꝑ time to, of cōming home before you will stir. Foure score dayes iust, no lesse wil serue you. You are honorable men and long a making readie, & many things to take order in, before you can set your selues into your voyage, & yet your best & surest pillers that of englishmen ye haue to trust in; be here in england among vs. If neede were, and it were for your vantage three or four dayes would serue your turne to appeare before her maiestie. Her maiestie hath nothing else to doe, you thinke: but to attend and hearken after you and your sutes, cunningly made for your aduantage. Unlesse you caried better & more duetifull mindes, yee may tary where yee bee still. Your roome is better then your companie:

When you haue afore hande prouided for the safetie of your persons, more then reason and honestie can aske, beeing subiectes. Then you tell vs what danger you will put your selues into for the trial of Gods trueth, &c, Babling and vaine folly as all the rest. This is the matter, eyther you would haue a further ouerture to doe more hurte then you now doe, or can doe, while you craue disputation. &c. not for to haue your own doubtful consciences satisfied, but to bring moe into perplexity wᵗ you, & to more cõfirme such as bee too obstinate alreadie in errour, or else it may be, you are weary of being beyonde the Seas and would fain come home, and after many attemptes you thinke at last you haue found out a way whereby you may bee honourably called home. Ah craft: But peace for shame, no more of this. Is all the labour, peril and disaduantage on your partes as ye say, on the other part nothing at all, let her maiestie the state & other here say for themselues and not you. It is enough for you to speake for your owne side, leaue the rest to bee waied by them whom it toucheth neerer then you, you are but in a meane. The best and enowe of your side to take this matter in hãd, be here in england, that there needeth no sending ouer sea for helpe to be had at englishmens handes thence, You M. Howler and your companions for the most parte, haue your sires and dammes heere, of whom you suckt your poperie.

From this you come to shewe, If your offer be refused by vs, that is: with your so great labour, perill, and disaduantage, wee shall shewe our selues too much distrustfull in our owne cause, &c. Of your perill and safetie, wee haue seene before: for your so great labour. Take no more paines to leese your labor I pray you, thẽ you need. When there is any vse thereof, it will bee called for, profered seruice, &c. If ye finde disaduantage, thanke your selues that make the match, wee haue not to regarde that, Yee make many offers we see, and hide you in corners when you haue doone, or like proper fellowes betake you to your heeles, &

runne away, that one cannot tell where to haue you, nor where to seeke you, sauing that some of you by Gods prouidence are sometime ouertaken ere yee bee aware, and taken napping as they say. You haue alwayes some let, or some excuse or other, why you keepe not touche when your matters goe not forwarde according to your expectation and mynde. This is playne double dealing: you cast vs the gloue of defiance, I am not disposed to contende with you in bragging and vaunting: yet let me warne you M. Howlet, and the proudest of your fellowes, that yee take heede if you be wise: Little Dauids bagge hath a stone in it, that flung at you before you come to hande strokes, will make you grouel on the grounde, if ye abide it, were ye as stoute as euer was great Goliah. Yee dare vs, and would haue vs come ouer the Sea, to make offer to you. It is not in our handes, neither conuenient to accept offers made by you at pleasure, nor to go ouer Sea vnto you to make you offers. Haue yee not enow beyonde the Seas to dispute withall? Is all the worlde there one your side? Ywis, there be moe M. Howlet, and ꝑ singular men thē you well woulde there were, and then while you liue, you shalbe able to deale withall, but to your shames. Neuer crye hoo hoo, at the matter like an Owle, there will be no lacke of them I tell you, whose faces yee dare not abide, neither are yee able to stande in their handes, let it without bragge bee spoken to Gods glory: either you dissemble egregiously, or yee knowe not the greate power and giftes of God in the learned professours of the Gospell, beyonde the Seas: but who is more bolde then blinde Bayard? As though there were not heere to be talked dayly withall, as profound learned English men of your side, as any of you that (hauing for the most part beene of late young men in Oxeforde and some in Cambridge) haue since fled beyonde Sea. Doth the very name and sight of Rome, and those quarters make now a daies so great Clarks? I weene not, A cocke I perceiue on his dounghill. The not accepting of your proud

I. Sam. 17.

Audax Inscitia.

bragges

bragges is no distrust in our cause, but a great pride in you, toyned with a dastardly cowardlinesse, who putting fire into ỹ house runaway (as they say) by the light, plucking your neckes out of the collor, most of all of obedience to her maiestie. No dealing with you, except you may haue your own offers, your owne oddes, and your owne lawes. You say that our comming ouer vnto you is not to bee hoped: and therefore you relie vpon disputatiō to be graunted; Which you very instantly seeme to demaund, but with your after parle & conditional indenting with her maiestie, yee seeme againe to flie touche: that I say nothing heere of the vntimely asking of disputation at her maiesties handes, after you haue a litle before, twise doone the same: When wee see greater cause than hytherto, or any good to be gotten by going ouer Sea, then may that voyage bee thought of, or soone enough taken in hande, of vs English Subiectes at her Maiesties appointment. When yee haue ouerthrowne those of our side in the low Countries Germanie, Fraunce, &c. that they shoulde neede helpe in the cause of the Gospell, whiche will neuer bee while you liue. Then were soone enough, to make your bragges and to call vs, to combate. In the meane while what shoulde I say: but whether you lie or relye, it is all but vpon woordes and talke, shifting of thinges by cunning. This you haue Rethoricke enough to inforce: But alack where truth and matter faile, there are woordes and Rethorick little worth. You that can handle an ill cause so handsomly, would I wilshe to try what you can doe in a good, but that in deede needeth not so much a doe: speaking well one may soone persuade wise men, saith one, which opinion (M. Howlet) it might haue beseemed you to haue had of her maiestie at least.

Athenæus. τους συνετους λαθειν τις πειθειν ταχισα, ἀγων ἦν.

17 AND nowe to leaue all these thinges to the holy prouidence of God, and to the high wisedome of your most

most excellent Maiestie to consider of: wee are humbly to craue at this time, and most instantly to request, that your Highnesse will not take in euill part, this our bolde recourse vnto your Royall person, in these our afflictions, and passing great calamites. You are borne our Soueraigne Princes and mother, and wee your naturall Subiectes and children. whether then shoulde children runne in their afflictions, but vnto the loue and tender care of their deare mother, especially shee beeing such a mother, as her power is sufficient to releeue them in all pointes, her goodwill testified by infinite benefites, and her noble and mercifull disposition knowne and renounced through out the worlde?

Great cause of recourse to her Maiestie.

18 If your Maiestie were abrod in many partes of your Realme to vnderstande the miseries, heare the cryes, see the lifting vp of hands to heauen for the present afflictions, which this persecution hath brought: I knowe your Maiestie would bee much mooued, as all men are heere by the only reporte of the same: I coulde touche certaine particulars of importance to that effect. But I will keepe the lawe of Areopagus: I will say not hing to moone my Iudge, whose wisedome I well know, and whose goodnesse I nothing at all mistrust.

The lawe of Areopagus. Arist. lib. 1. Rheto.

19 If your highnesse were of that disposition (from which you are most farre of) as to take pleasure in our afflictions, delite and comfort in our calamities: wee coulde bee content for to beare this, and ten times more in so good a cause as wee suffer for. And if there bee any other of such cruel appetite, whom your Maiestie shoulde thinke good to be satisfied with blood: there want no Catholikes both there and here, which would most willingly offer themselues, to purchase quietnesse vnto the rest. Diuers are in bondes there, most ready (I am sure) to accept such an offer: and if that number wyll not suffice, let the worde bee but spoken, and many more shall most ioyfully present themselues from hence, hauing reserued our selues to none other ende, if God woulde make vs worthie

of

of that: and that by our deathes, wee might giue testimonie to the Catholike cause, and redeeme the pitifull vexation, of so many thousand afflicted people at this day in England.

The conclusion. 20 IESVS Christe, in abundance of mercie blesse your Maiestie, to whome (as hee knoweth) I wishe as much good as to mine owne soule: persuading my selfe, that all good Catholikes in Englande doe the same. And they which goe about to insinuate the Contrary, are in mine opinion, but appointed instruments by the common enimie, to dispoyle your Maiesty of your strongest piller and best right hande, as (soone after their purpose had) it woulde appeare, and shall be more manifest before the last tribunal seat, where we al shalbe presented shortly, without difference of persons, and where the cogitations of all heartes shalbe reuealed and examined, and in iustice of iudgement, rightfully rewarded. Nowe matters are craftily clowded vp, and false visards put on, vpon euery action. Then all shall appeare in sinceritie and truth, and nothing auayle but only the testimonie of a good conscience. The which Catholikes by suffering, doe seeke to retaine, and which God of his infinite goodnesse, inspire your Maiestie, graciously without enforcement, to permit vnto them still.

Your Maiesties most humble and obedient Subiect. *I. Howlet.*

After all this a doe, you will seeme at length to craue pardon at her Maiesties handes, or rather because you will seeme to be in no fault, but to excuse your presumption, you requeste that her Highnes will not take in euill part, this your bolde attempt, Clarkely spoken, and like an Orator: where vpon you alleadge reason, that hath induced you hereto, taken partly from the bonde and knot, whereby her Maiestie, and her subiectes are narrowly linked together, partely from necessitie, and extreame miseries

miseries, that yee pretende, you are brought into. This is the staffe of your song, boasting withall, howe readie you and other of your side are, to spende your bloodes in defence of your religion, and Church. This is in summe, the effect of the three next Sections, and that which remayneth for a Conclusion of your Dedicatorie Epistle. your ouer rashe boldenes, in thus dealing with her Maiestie, needeth greatly of craning pardon: Howeuer you craftily cloude it vp, and put a false vizarde thereon, that I may turne to you, your owne phrase, not so much for hauing recourse to her highnesse, in your pretended miseries, which either are not so great, or else easily releeued, if ye so will your selues: but in respect of your double dealing, rather in pretending one thing, and doyng the cleane contrarye, not contayning your selfe within the bounds ye talke of. You might with good leaue of her Maiestie, haue propounded your case, and haue had recourse vnto her Highnesse, if her Maiestie had been ignorant thereof, as I thinke none in the land knoweth it now better, such is her wisdome, and godly, and great care ouer her Subiectes: wherein, you doe her highnesse the more wrong, in supposing shee liueth here among her Subiectes, as a stranger without vnderstanding, and pitiyng the harde case, of any of her Maiesties naturall, honest, and dutifull subiectes: bearing, or forbearing your vntrue perswasion. It may please her maiesty to pardon that folly: but to feed her highnes eares, w bare words, without deeds, (nay your deedes being cleane contrary and very naught) how should her Maiestie take this in good part: for you are a Proctor for your selfe, and other that you call Catholikes, that haue giuen your faith to the Pope, and Sea of Rome, her Maiesties sworne enemie, and the Realmes: you goe about with slaunder, to seuer and make dissention, betweene her Maiestie, her Lawes, and the Ministers thereof: betweene her, and her faythfull people and subiectes: Ye deuise and reporte tales, to impeche the credite of particular persons. In summe, ye take too much vpon you, ye woulde

be credited in euerie thing with her Maiestie, as though your saying were some heauenly Oracle. Wilfully runne not headlong into moe, and greater afflictions, and calamities, then her Maiestie, and lawes will laye vppon you, and you shall haue little, or no cause to complaine; suche is her Maiesties plentifull wisedome, and goodnes, and the great moderation, that is vsed in making of lawes in this realme. Great, and narrowe is the knot, thankes bee to God, and harde and faste tyed betweene her Maiestie, and her good and faithfull subiectes, as your Pope, and you to your regret, haue tryed, in seeking manie waies to dissolue that bande, and yet hitherto neuer coulde preuaile, nor neuer I trust shall. If her Maiestie bee borne your Soueraigne Princesse, and Mother, and you bee her naturall Subiects, and Children: As in deede, shee is all true hearted Englishmens, and wee all her Maiesties more bounde, if more may bee, in respect of the Gospell among vs, then euer to any Princes or Kinges before. If your case be common with ours, why then doe you not Catholikes, growe more out of kinde, then the rest of her Maiesties naturall subiects do? Why before you neede, runne you so fast, and so hastily to Rome, and to the Pope, and thence seeke to make head, to disquiet this State, and your brethren, and countrey men at home. This is not onely no part of a Loyall subiect, towardes his Prince and Countrey, but hardly the part of a true hearted Englishman: so vnnaturall is the dealing.

The better her Maiesties noble disposition, and vertues are knowen, and renoumed throughout the world, the more monstrous a great deale, is this your wicked dealing, with so gracious a Soueraigne, and most naturall, godly, and carefull a Prince. You can haue no greater condemnation, or testimonie against you, then your diuelishe betaking of your selues to the Stepmother, that you haue chosen, leauing her that God had appointed you: whither yee list to take it of conscience, or pollicie. Runne whither yee shall, seeke farre and neare, you are not like to

finde such a mother againe abroade: Your Stepmothers affection, that you haue chosen, lift her vp to the skie, if you can with your prayses, is in no comparison like: shee is too harde hearted, and too bloodye, wee knowe her well enough, and but to well: Leaue her therefore, leaue her. Come out from that Babylon, &c. And like naturall and obedient children, returne home to your owne deare Mother and Countrey, whome ye haue so vnkindely, and so vnductifully forsaken. Put your selues againe with submission into her handes, so it seemeth you will: but when you can not otherwise chose, and yet hardly then too, your fault herein is such, as I hardely finde woordes, to expresse the indignitie thereof. If all bee well considered, you haue very great cause of recourse, and submission to her Maiestie: and from her, to forrainers and other, no cause at all: Leaue it therefore in time, leaue it and come home. At least for your part, M. Howler, doe so, if you bee abroade and beyond Sea, without her Maiesties leaue: But come with a single heart and a good conscience, that is, a changed man. Put your selfe in deede without all dissimulation, to her Maiesties mercie, and to vs you shall bee moste welcome. If miserie presse you, with the prodigal Sonne, hearken to this aduise the rather: Better to learne by affliction, and in it; then neuer; If your State be other, by your returne let it appeare, with howe franke a heart, and well meaning minde you come home, which will bee, when God shall first touch your heartes, to returne vnfaignedly and in deede, from Poperie and superstition, to that moste mercifull heauenly father, or else neuer. This is the best Counsell I can at this time giue you.

For her Maisties being abroade among her Subiects, in many partes of her Realme. It is, thankes bee to God, and long may it continue, much and often, to our great ioy. Shee needeth not be tolde of the State of her subiectes by you, or goe by here say onely, and receiue the reporte thereof, from beyonde Sea. Besides, reportes gather, and

goe much by mens affections; This that you report of such hurly burley, and disquietnesse to bee in this Realme, is as true as other reportes, that come to you of thinges done here, and all a like, you are too light of credite: Your representation of the miseries, is but wordes, yee make more a doe then yee neede a great deale: If her Maiesties most moderate lawes against Poperie and Treason, if her milde proceeding in the iust defence of her selfe, her royall estate, and the Realmes presse you: will you doe well? Giue ouer that dealing then, that hath procured all this, and liue quietly at home as Gods true seruauntes, in the profession of the Gospell of Christ Jesus, and in duetifull obedience to our Soueraigne: Pray for her Maiestie, and the State with vs, as wee are willed, that wee may leade a quiet and a peaceable life in all godlinesse and honestie, and all former quarrelles betweene you and vs in religion, forgotten and forgiuen, wee will liue in peace and charitie with you, howe euer you thinke otherwise of vs. You make an If, and doe well so to doe, When you talke of her Maiesties disposition, to delight in your calamities, & of others cruel appetite to desire blood: which is as far frō her maiestie, & those of ỹ side; as ỹ same is familiar vnto your popish religion: It is happie, howe euer yee thinke of other that yee cleare her Maiestie herein, which testimonie from the enemie hath some force. But howe euer ye brag of Readines to accept the offer of suffering death for your religion: yet thanke God, if yee be wise, and her Maiestie that that offer hitherto hath not been made you, nor them that ye be assured to bee so readie to accept thereof. This I tell you for all; your troubles are not delighted in heere, much lesse bee they or your blood sought after. These bee but your meanes, You might well enough haue spared therefore that brag either of your selfe bing beyond sea, or of your fellowes readines to suffer and to die in so euill a cause especially, how euer you call it Catholike. It is a question of vngodlinesse (man) and of treason, seduction, and rebellion, &

not other, that you call the Catholike cause, Again you can at the most, but warrant for your selfe. Let other men alone hardely in this case. And yet talking of suffering death, you doe wisely (in my opinion) when yee ioyne those fewe that be here of your side in prison with your selfe, and those that are fled beyond Sea, and put them first in the forewarde, and followe your selues aloofe and a farre of, wit) this condition: that if ỳ number will not suffice, where by seeing how they speede, and will stand to their tackling as stãders by, & out of danger ye may after they be gon, consult what is best for you: whether to come home and take such parte as they, which euen now ye are not very hastie to doe, or to tarie there still, vnlesse you may come in safetie, for which ye meetely well prouide, as we haue seene a little before. I pray God make both you and vs al readie to beare the crosse, and whatsoeuer afflictiõ here for Christes sake & his Gospell, when it shall please him to call vs to that trial. And let the catholike cause goe, of which you so much talke, all without booke. For the other I meane the profession of Christes gospel, our brethren in Queene maries dayes (to keepe home, and to goe no farther of) being in the hands of those of your side, haue to Gods glorie alreadie geuen ample and sufficient testimonie of the truth. And yet I am in doubt that the bloode then shed, would not satisfie your bloody church, if you had the sword in your handes which God keepe you from if it please him.

Heere I finde now cited the third time, the first booke of Aristotles Rhetorique, to adorne this your Epistle withall and you note, both in your text and margin the Law of Areopagus. It had beene more wisedome for you M. Howler to haue set that rule or lawe before your eyes in the beginning, At your entrie into your Epistle, as you found it at the beginning of the first booke of Aristotles Rhetorique, that ye might still haue beene put in remembrance, to haue kept the same better than you nowe haue done, or to left it quite out, when you haue vsed all your skil, to moue her ma-

iestie to the affections of pitie, hatred, and so forth, and haue tolde a greate deale more than troth. You saye nowe out of place in the ende that you will keepe the Law of Areopagus. The learned reader in perusing the verye first leafe of Aristotles Rhetorique and comparing it with this your manner of writing, will by & by see your vanitie & what credit there is in your word, how well you kepe the rules of your profession. You haue taken an euill cause in hand: Aristotle in his Rhetorique sayth, you should perswade no such matter though you could. It is an abuse of your arte, suppolition deceiued you. Aristotle would haue you pithie, orying matter & stuffe for proofe & not be occupied in cunningly stirring vp affections with wordes, which is the substance of your writing. For that (saith he) an argument or reason is a Rhetoricall demonstration, and the cheife in perswasion. Concerning the Law of Areopagus at Athens in Greece. There were certaine iudges of capital matters of great authority and fame called Areopagites, of ỳ place where they sat in iudgmẽt. In this courte were there diuers good lawes and ciuil orders to keepe the court and iudgement therein from sinister dealing, and other corruptions as to such cases apertaineth, some concerning the iudges themselues, some concerning those that had to deale there: Among which this was one, that M. Howlet alleadgeth here out of Aristotles Rhetorique, to wit, that none that pleaded in that courte should speake any thing out of the matter, or frō the purpose, to stir vp the affection of the iudges, and thereby to seduce them and to peruert iudgement. This is commended of Aristotle in his Rhetorique, as an order to bee followed of Orators and was practised in Athens, as a good and wholesome lawe, the cryer forwarning and forbidding him that was publiquely to speake to vse any preface, or to stirre affectiōs onely to propound his matter. And I would M. Howlet, as hee heere professeth, had in time better regarded and obserued the same, than he doeth through his epistle dedicatorie

Οὐδὲ τὰ ἔνδικα πείθειν. Aristot.

Ἐνθυμηματικος.

Ἐνθυμημα.

Ἀνευ προοιμιων καὶ περιττων.

rie, so shoulde we haue had lesse cause to haue plained of corrupt dealing, and her maiestie and this church also haue been lesse troubled. Aristotle (finding faulte with Rhetoricians before his time, for treating in artificiall speech, but of a little portion of that arte, and that the lesser and woorse to stirre vp affections, wherein they were most occupied (as M. Howlets practise is in this his Epistle to her maiestie) omitting there whilest matter, substance, and sounde proofes, whiche is eyther all or the principall) writeth thus: Argumentes or reasons to prooue withal, pertaine onely to arte, other thinges are accessarie but these Rhetoritians speake nothing of argumentes which is the body of proofe and perswasion, but busie themselues most in thinges that are without the compasse of the matter for tantes or reproch, pittie, anger, and perturbation of the minde, bee not of the matter it selfe: but pertaine to the iudge so as if it were in all iudgements as it is in some Cities nowe, and in suche as haue good Lawes, they shoulde haue nothing to speake: For all men partly think that the Lawes ought so to prouide, partely vse it, and forbid anye to speake out, or from the matter; as it is also in Areopagus iudging rightly hereof: For wee may not peruerte the iudge or carie him out of the way by drawing him into anger hatred or compassion: For it were euen as if one should make the measure or rule, that he were to vse, crooked to deceiue withall. Thus farre Aristotle, enough for this matter, that the reader may see what dealing we may looke for at M. Howlets handes in other thinges, when wee finde him so hollowe in his owne facultie, and so ill to keepe the Lawe that hee professeth to keepe, taken out of his maister Aristotle, Hee that list to see more let him looke in the Authour him selfe who declaimeth at large against this abuse of Rhetorique.

The

Interp. Hermogen.
ἀναφωνήσαι ἢ μὴ ἀναφωνήσαι τὸ ἐπίλογος.
Statuimus, id est abrogamus.

The rest of your Hyperbolicall, that is rauing and rouing speeches without all truth I omit, and come to touche shortely your Epilogus or conclusion. One saith that in Areopagus, there was neither preface nor Epilogus, but as in your preface at ỹ beginning likewise so here in the end you freely breake the law of Areopagus, that euen a little before ye so promised to keep; so that your keeping is euery where a breaking, as wee decree; is we abrogate; you know w̃ whõ, and by whose expositiõ, if not worse. Your Epilogus or conclusion is mixed with wishes, fawning, false persuasion condemnation of other and cleering of your selfe and your fellowes. Good M. Howler, let words and deedes goe once together, doe not tel vs (while yee serue in the campe of Gods, her Maiesties, and the realmes enemie vnder the Pope of Rome) of ỹ affectiõ you beare to her maiestie. She beleeueth you not, neither can we beleeue you. You haue brokẽ the after othe geuẽ to her maiestie before time, & haue taken a newe othe to the Pope, the banner being now displayed on both sides and the field pitched. Ye are seene and found comming in the fight with weapon in hand from vnder ỹ enemies standerd, & to presse as hard as ye can against thẽ religion her maiesty professeth, & the state. What would yee haue her maiestie or the state that lead the contrarye Campe iudge of you: ye carie a wrong cognisance, and that bewrayeth you. God in abundance of mercie long blesse her maiestie, with all kind of blessings spiritual and temporall to Gods glory dayly more and more, her maiesties honour, the benifite of Gods church, and the conuersion or confusion of al her enemies, and specially to the confusion of that Antichrist of Rome, that hath and still doeth, so maliciously and spightfully, seeke the subuersion of Gods holy Gospel, and her maiesty, and this state the professors therof: God againe of his goodnes long continue, with increase the sincere profession of Christs holy Gospel & religion among vs vnder her maiestie, and in all make vs thankfull for so great benefites. Amen,

An answere to the booke, that of a letter, is made a Treatise, or discourse by M. Howlet.

BEfore the Reasons of the Papists refusall to go to Church, there is a Preface in this booke of theirs, as there is a recapitulation and Epilogus with addition in the latter ende: But the whole body of the worke is compriſed in the ix. Reasons. Generally and in summe, in the writers preface, there are two pointes contained, whereof the first is, the sorrow & comfort, that the Authour conceiued of the Gentleman his freendes letters, with the matter and cause thereof: The other containeth the occasion, ground, and substance of the authours labour; partly nowe performed, partly promised to followe hereafter. In which part, is made A diuision of Catholikes, and a necessarie supposition, as hee calleth it. This is that he handeleth for the most part in the fiue first leaues: After follow in order the reasons of refusal, whereof wee shall see (God willing) in their place. In the meane while, for this part I say, that the pitifull description of Englande at this day, which he maketh the cause of his sorrowe, is a counterfaited matter betweene these two Papistes, deuised to giue better colour and shewe to the whole Tragedie, They haue heere raised and still seeke to doe: least this fire kindled by them, should seeme to bee vppon none or small occasion. God be thanked for the greate peace and quiet, that this Realme hath long vnder her Maiesties happy gouernment enioyed, to the admiratiõ of Forrayners, and those abrode, while great troubles haue risen round about vs elswhere. And though it be hard to finde a-

1

2

mong many such rest in any former Princes dayes, as wee haue in this peaceable gouernement vnder her Maiestie hytherto enioyed, which God long continue, and giue vs grace to see and consider the same accordingly: yet if a certaine of these sturring & vnnaturall Subiects abrod were not more busily headded then needeth a great deale: both they and wee all might haue liued in some more rest heere at home, to Gods glory, our dread Soueraignes comfort, and the benefite of the whole common wealth. Thus haue wee all to thanke them, and they themselues alone, as the authours of all: if by sturres there haue growne any disquietnesse and hurt, either to them or to vs here. And ỹ soner they leaue this course, ỹ soner will there bee an end of troubles. To moouc commiseration and pitie by Rhetoricall figure, they guilefully imagine greater miseries than in truth bee founde heere among vs. Thankes bee to God, and her Maiestie therfore; they attaine not their wish and desired purpose in this behalfe.

The rare matter of comfort, that the discourser spoyleth himselfe withall, is the obstinacie of a fewe Papistes, which shewe their vndutifulnesse, first to God, his holy Gospell and worde: Next to her Maiestie, and her good and wholesome lawes made against superstition and idolatry: All which vndutifulnesse is couered vnder the cloke of conscience, when in deede it is nothing lesse; as in place wee shewe. So as with some altering of this mans woordes we may say: The Diuell or cõmon enimie laugheth thereat, the example is very euill to those abrode that shall heare thereof, and perillous to the state at home, while other like thẽselues may seeme to be incouraged in naughtie vsage, the good and dutifull subiects are offended & molested with this treacherous dealing, the Prince also and the state more troubled then otherwise needes, in preuenting and repelling the seditions that are heereby attempted and mooued, neither taking comfort in such Mates presently, nor hoping any good at their hands in time to come, vnlesse God giue thẽ better minds, then they yet shew themselues

to haue: For howe can her Maiestie trust them that vngodly breaking God his testament, and the othe made vnto his Maiestie in Baptisme; (as this man calleth it) betake themselues, not to Christe and Christian religion compriſed in holy scriptures, but to Rome and Romishe religion deuised by men, that I say not, by the Diuell of Hell himselfe, and withall, leauing their naturall borne Soueraigne and Prince, followe the Pope and forraine power, to her Graces great preiudice, and the impayring, so much as they may, of her royall dignitie and title, which, also to the vttermost of their power, they impugne, and would bring into hazarde? And as for those of contrary religion vnto them, that is suche as here sticke to the Gospel and the sincere profession thereof, how can they like of such, as make no conscience to roue without the boundes of Gods booke in his matters, choosing to themselues a religion at pleasure (if will worship may rather be called religion, then by the owne proper name of superstition) so this whole parte might haue beene spared well enough, if it had liked the authour.

Where the Authour makes the lawfull and iust punishments layde vpon certaine of late in England to be for different opinions in religion only, as though they were otherwise quiet men and good Subiects, besides the publike testimonies of the lawes and state here to the contrary, what euer they say or pretend, all the worlde that haue any eyes may see that they iustly suffer in respect of seditious and rebellious attemptes, and the busie sturres they make in disquieting at home and abrode this peaceable state. And albeit; it please the authour to cal it Constancie and faithfulnesse to God, yet they that list to examine, shall finde it an inconstant turning from ẏ dutifull obedience, which they had once sworn to their soueraigne & prince, ioyned wᵭ vnconscionable & great vnfaithfulnes to God & her Maiestie. M. Howlet, & his fellow, to make shew & only to make shew; talke of Nobilitie & Noble men, great worship, and

Worshipfull men, many Gentlemē, men of countenance and credite in their countries, important stayes to her Maiestie and state heere, &c. They are all in amplifications, in great matters and personages: Meane personages be no fit matter for their high stile; and yet, God bee thanked, among them of countenance and great calling, there are not so many so vnwise in this case, as they woulde make men beleeue, that abstaine from comming to Church and refuse the oth of Allegeance. It is a sort of Runneagates of very meane calling, that liue for most part on exhibitiō & almes of other mē at Rome, Rhemes, &c. Say this man here what he will, & as long as hee will, they shal be iudged at the last day with a more indifferent & vpright iudgement at Gods hands, thē by their own corrupt consciēces, or vaine opinions & fancies. False also is ỳ he saith: that these men sticke to their faith, sworne vnto God in their oth of Baptisme, which, because I treate of elswhere, I referre the Reader to ỳ place. Heere onely I note that this man maketh but two degrees of a publike faith or othe, and that truly: one to God; the other to the ciuile magistrate vnder God, which he calleth Englishe Subiectes secondarie faith and allegeance, sworne vnto her highnes as to the substitute of God: according to the distribution of our Sauiour Christe in the Gospell. Giue to Cæsar the things whiche are Cæsars: and giue vnto God those that are Gods. Mat. 22. 21. I woulde hee and his fellowes woulde haue kept them to this simplicitie and honest dealing still: Then shoulde they not vpon a late reconcilement to the Pope and Poperie, by a third faith and othe, contrary to both these, haue so vnnaturally and vnchristianly shaken of obedience to God and her Maiestie. First her Maiestie in Gods name commaundeth that they shoulde haunt Church assemblies, and heare the preaching of the Gospel, pray with the congregation, and receiue Christes Sacraments, Baptisme, and the Lordes Supper, make publike confession of the christian faith, &c. according to or-

der heere taken by her Maiestie and ỹ State after the rule of the Gospell. In refusing to doe this, they breake their first oth and promise of Baptisme, if they there made any to God, as seemeth they confesse they did: Next, her Maiestie requireth that they shoulde by oth acknowledge her soueraigntie as Gods substitute ouer them, that they should returne home into their Natiue countrie, & liue vnder their and our most naturall and gracious Queene, with other true hearted English Subiects. Shee cannot be yeelded vnto, nor obeyed heerein by them: They make another substitute vnto god here ouer English subiects, besides her maiestie in matters of obediẽce to their prince & her lawes. They doe offer her Maiestie great wrong, who by their owne confession, giue vnto her the seconde place, the second othe; may not shee iustly require at their handes to keepe their secondarie fayth, and Alleageance sworne vnto her highnesse, as to the Substitute of God? Let them neuer talke of their obedient and well meaning mindes, that voluntarily and violently, so freely runne to the breaking of their secondarie fayth and alleagiance, sworne vnto their ciuil Magistrate; call it they as they list. It can bee adiudged in deed and truth, no lesse then Periurie; and they in taking this wrong course, periured and forsworne men. It is a great worde and a high with these men, to talke of their obedient and well meaning mindes; Let them leaue their good intentes, and well meaning mindes, without all warrant of Gods booke, yea commonly contrary thereunto; and let her Maiestie haue them obedient, according to the wordes, and well meaning of the Scriptures, and shee will be content to quite their well meaning myndes otherwise: Yf neither the scripture, nor her maiesties lawes, according to the Scriptures, nor I, that at this time put thẽ in minde of their dueties towards both, can auaile; At least, with them that delight in ancient fathers, let the testimonie of that most ancient father among other, teaching them their duetie, according to the doctrine of the Scriptures,

preuaile with them herein, who speaking of the cheefe Ciuill Maiestrate in his time, and of the Christians vsage in obedience, and duetifulnesse towardes him, being an enimie to the Gospell, and a persecutour in those dayes, wryteth thus: wee reuerence or honoure the Emperour as a man next vnto God, and inferiour or lesse then God onely. For so is he greater then all men, whilest he is lesse thē the onely true God. Let Papistes embrace & followe this heauenly truth, vttered by our Sauiour Christ, vnder the name of God and Cæsar (whiche are but two: this being likewise repeated afterwarde by the Apostle, vnder the name of God and the king, and heere by this father of God & the Emperour kept still:) keepe this moderation & rule and stick therto: without talking of God, the Pope, and then the Emperour, the King, Prince, and Ciuill Magistrate, for that is but an ill Commentarie, that corrupteth the text. In that which remayneth, is the Argument of this Discoursing letter, expressed &c. The Authour promiseth most briefly to touch three thinges in this letter to his friende. First, what cause or reason the Catholiks haue, to stande as they doe in the Refusal of thinges offered them, especially of going to the Church. Secondely, what way or meanes they may vse, to remedie or ease themselues of this affliction nowe layde vpon them for their consciences, so hee termeth their stubburnesse.

Thirdely, if that way or meanes doe not preuaile, then howe they ought to beare and endure the same.

Wee see the grounde of the whole letter that is nowe published, and made a Treatise, or Discourse; As it wel may bee so called: for in deede, he that euen nowe promised most briefly to touche three thinges in this letter, hath so amplie discoursed, trotting vp and downe in his first course, that wearying himselfe: partly by euill disposition of bodye, as he sayde elsewhere, partly by other sudden busines falling vpon him, he was both inforced to leaue the place, and the matter, and tyme fayling him, and he saying more

Tertullian. ad Scapulam.

1. Pet. 2. 17.

1

2

3

of

of the first point, then hee purposed at the beginning: the Mességer also, that brought that that was written awaye, being, as seemeth in poste haste, he forgate likewise, belike, what he had promised at the beginning, and therevpon eyther himselfe, or some other for him, rather as appeareth, is forced to excuse the omission of the seconde and thirde part, promised at the beginning. Thus haue wee a treatise hereof, borne out of time, maymed, and more then halfe a Monster. You that are so great schoolemen and Orators, shoulde haue learned, at the least out of Tullie, that: to omit any thing in deuiding is a very great fault: Yet two things are here cleane omitted, or two partes of your owne diuision, &c. It helpeth you not if you Scholasticall men, bee Scholastically, or Schoolelike followed, to say: you haue reckened vs vppe all three partes that you purposed to treate of: for we reply, that you promised to treate of all three. Nowe, to runne such a course in one parte, that you quite leaue out the two other: I wot not well howe it will agree with the Rhetorike Schooles about you, nor what libertie you Orators, nowe a dayes take to your selues: and therefore I will leaue it, sauing that mee thinkes your friende M. Howlet, who is most like to bee the Poste or Messenger ye talke of, might haue forborne the printing of an vnperfect worke, or haue beene better aduised, then to haue Dedicated the same, at least to such a Personage as is her Maiestie: But we might stay well enough for the other two partes, this point to confirme, or obstinate and poyson rather, her Maiesties subiectes, was so necessarie, that it was to bee hastened: This was the Resolution of your wise heades; Yee are a Societie, I must suppose all is done by consent: Besides, I see M. Howlet in his Epistle Dedicatorie, to her Maiestie, hath entred into the seconde parte of his fellowes Diuision, as the same is reported vnto vs, in the excuse that is made in the latter ende of the booke: for though he haue omitted to treat of Instant and feruent Prayer to Almightie God, very necessarie for all Christi-

ans.

ans, and namely for him and his felowes, that they may doe better then they doe: he taketh vpõ him bolde recourse vnto the Queenes Maiestie for tolleration in their corrupte religion, and he is busie with his Authours Motiues, &c. which is the seconde promised parte: It had beene better he had been more occupied in that hee hath left out of this seconde part of the Diuision, and to haue exhorted his Catholiks to obediẽce to her maiesty, our most dread soueraine. This had beene a very necessarie point in deede, for such of his secte, as are here giuen to sedition and rebellion among vs. Once, while it is sayde that the Authour meaneth, to this pointe to exhorte; many mischiefes by that side there while, are among vs wrought. God amende them, or cut them more short. I will not charge M. Howlet heere with iniurie doyng, in preuenting his fellowe: because it is likely, all is done by compact & agreement among them. It may seeme as thinges fall out, that all this excuse of omitting the two latter partes, is but a flourishe, and the promise but a meere pretence: If health and leasure shall permit, he promiseth to finishe the rest: but I am hardely perswaded, that his health and leasure, will in these dayes serue him to performe so good an office, being so directly contrarie to the profession of their Popish religion, seeing especially it hath lost so good a place, as to haue gone first, or to haue been the foundation of the Supplication to her Maiestie. A great opportunitie and occasion lost: But least I seeme to dispayre of them, I pray God this peece of true obedience to her Maiestie, may bee thought of, and wrote of by these hot Catholikes: But ẏ it may bee done with better conscience, & more stedfastnes, then hee that in Latin wrote of true obediẽce in her maiesties fathers dayes, the most famous & renoumed prince of blessed memory, K. Henrye the eight, or he ẏ set the preface before it: who both of thẽ when time afterwarde serued, shamelesly reuoked that they had done, and returning to their vomite, most cruelly persecuted Gods people their brethrẽ, for & in ẏ matter ẏ they had be-

Steuen Gardener.

Edmond Bõner.

before professed them selues, and published to the worlde, they shewed themselues without all conscience, time seruers onely, &c. If to seeke to disturbe and molest by Rebellion their Lords and Princes, be the custome of Heretikes, and Sectaries of our time, then with vs are the Papistes such here, who followe that trade with her Maiestie and this State right. If Subiectes bee bounde patiently to beare, and to obey, howe hardely so euer their Princes shall deale with them, vnder payne of deadly sinne and damnation, as these men in fayre wordes will seeme to professe, howe cõmes it then to passe they take vp the sword against their & our noble Queene Elizabeth. Again, if English men owe true obedience to her Maiestie, for conscięce sake, euen as to God himself, why do not papistes render it then? If it appertaine not to subiectes to iudge whether their Princes rule well or not, (as they say) why iudge they the whole matter so violently against her Maiestie? Why do other iustifie the same by wyting? yea, why procure they their Popes most traiterous bulles to be published and sent ouer hither? why come they not home, and liue like quiet Subiectes? wordes are winde, & all is but wordes & wind. Let thẽ declame as lõg & as loudlie as they will, hardly wil they be euer able to wash away this blot.

Now come I to the authours necessarie supposition, as he calleth it, and the two sortes of Catholikes that hee nameth, where he deuideth badly still, for he telleth vs, There are to sortes of Catholikes in England. And when he hath done, maketh vs three before he come to his Reasons. One sorte for the iustifyng of whom he wrote his Treatise. Another sorte, for the reforming of whom hee wrote the same. And the third sort of very bad Catholikes, whom he accounteth damned men in this life. So where he telleth vs there are here two sorts of Catholikes, we finde three, as we find but one parte, of his treatise, where he promised three: this is scholasticall and Orator like with these men. Let vs heare what he sayth: But first of all is to be noted that my

1
2
3.

reasons to the end they may conuince, are to be supposed to proceede from a catholike minde, that is from a man which in his conscience is throughly persuaded: that onely the catholike Romane religion is trueth; and that all other newe doctrines and religions are false religions: as all newe Gods are false Gods, &c. First your supposition is ambiguous, doubtfull and captious, by reason you do not plainely and particularly enough expresse in the first part what the Catholike Romane religion is, which you say is onely trueth: when you oppose all other doctrines and religions which you say are false, to the Romane religion, you call them newe. So as some man might thinke, ye talked in the first parte of ỹ true christian religion grou̅ded vpon the doctrine of the prophets and Apostles, and comprised in the canonicall Scriptures of Gods holy Byble which indeede is the onely Truth and the old religion. And this is the very same her maiestie and we her subiects heere professe in the church of england, and is elsewhere professed by those that are termed Gospellers, Protestants &c, whom you yet account and call heretikes and their religion A newe doctrine and religion. Wee call this our religion, not in captious and doubtefull terme the Catholike Romane religion, or which we might with as muche right as you do; the Catholike English religion: but simply and plainly of the Authours, Gods and Christs true religion: Or if you wil, insteede of Rome and Romane, which be particular wordes restraining the word Catholike, wee are content to call it with your fellowe M. Howlet in his EPISTLE DEDICATORIE, the Christian Catholike Religion, or the holy catholike and Apostolike Religion, of the first Instrumentes and Planters thereof, as wee see set vs downe in their writinges, or such like speech, for the knowledge, distinction, and triall of our religion, we refuse not. We are not wedded to one forme of words in that that may be diuersely expressed: as in time and with time tearmes and speeches, that for a time serue men, varie; but we woulde auoide cloudie ambiguitie

in speech: if this I haue now spoken of, be the true religion ye receiue, embrace, and beeleeue, we doe so with you, and you with vs, that is wee agree; But vnderstand withall, that hereby we ouerthrowe all Poperie and Popish religion, as we doe Anabaptistrie, and all other false religions whatsoeuer deuised and erected by men, not warranted by Gods holy written worde call ye the same Romane, Italian, Germane, French, Spanish, English, Scottish, or what else you will, where and of whome soeuer it be professed, all is one; either it is that I haue here shortly described, or els it is false and naught: The true and Christian catholike religion, is not tyed to any certaine place, person, or time; but belongeth indifferently to all the Faithful, in al ages and in all places: eyther therfore tel vs whether you meane by the catholike Romane religion, that Religion which the faithful people dwelling at Rome helde in the time of the Apostles, To whom S. Paule the Apostle of vs Gentiles, and so of the Romanes; wrote the epistle extant and entituled to the Romanes: as he did diuers other to particular churches of ꝑ Gentiles, as ꝑ thē was, hauing yet beleeuing Iewes among them. Or if you take it otherwise, make ꝑ religiō you meane first agree with that religion which those Romanes then helde and were instructed in, which was all one with that of the Ephesians Phillipians Thessalonians and other Churches planted by the Apostles, and with ours now, or ours rather is one with theirs, the which is expressed vnto vs in their writinges, whereto we sticke, and not to the places and people or persons that haue succeeded, which all haue greatly swarued since frō ꝑ they then were. Or else, if you like not to call your religion to this triall keepe your supposition to your selfe as false, til you haue prooued the matter, for we cannot, to be plain wꝺ you, nor we may not receiue the Romane religion as it is at this day and hath beene now some hundreths of yeres, for the Truth, much lesse for ꝑ only truth; vnlesse we mind withal, to quite & abandō God & his eternal Truth, expressed vnto vs as his reuealed will,

that is in the canonicall Scriptures of the olde and newe Testament, which is commonly called The holy byble, as directly contrary to your Romane and Popish religion at this day, as white, is to black, Truth, to Falshood, Christ, to Antichrist, God, to the Diuell, wherof, let that booke be the iudge betweene vs. Looke whose religion that booke will iustifie, looke whose it will condemne, that doe we likewise iustifie or condemne, by what name soeuer it be called, what coulour or shewe soeuer bee set vppon it, wee must bring it to that triall. It is not the name of traditions, It is not vnwritten verities, It is not multitude. &c, which be the props and pillers of your Romane church and religion, that can call vs from the infallible witten Truth of God: howeuer therefore your glosed and false supposition maye satisfie your side or serue a glosed and false religion, it cannot serue this church and state, you may not looke to haue it by and by receiued of the Queenes most excellent maiestie, of the honourable Lordes of her priuie counsaile, and other the godly, learned, & wise of englād. You might think ỳ could not nor would not perswade, so godly and honourable personages; that is meeter for the ignorant sort and fooles: you must lay a better foundatiō, you must bring better euidence before your Reasons can conuince. Suppositions shoulde be certaine principles and euident truthes, not so manifest falshoode as this is, to be receiued without proofe, wee can not suppose, at least we cannot knowe, that is not. I wishe therefore ye had trauailed in prooving this captious and false supposition, that after, your reasons might haue come the better to their effect & end of cōuincing; or we seen your feeble weakenes in your cause: But that you were not able to perfourme, you thought best to suppose, and occupie your selfe in flourishing with shew of perswasible reasons, grouñded on false principles, rather then forcibly to proue or to reason soundly. But Aristotle could haue tolde you that in Art of reasoning, thus to doe, is to make a Paralogisme, or in plainer english to speake; it is a kinde of iugling and of

Αναλυτικ. ὑστερ. Ουκ εστι το μη ον επισασθαι. Aristot. lib. 1. ca. 2.

Aristot. topic. lib. 1. cap. 1. & in Elenchis &c.

false

false and naughtie dealing. Suppose not that the Romane religion, as it is at this day, is the onely old religion, and all other newe. The religion we professe, is (as truer) so older than your newe Romane religion, As Christ, his Apostles, and their writings are before those, vpon whom and whose writings you would haue vs to depend. It may bee in some kinde, that your olde vesselles be not fit to receiue this newe wine: If the vessels breake, though the wine be spilt, yet the vessels perish. I counsaile you therefore to bring newe vessels and newe heartes, that the newe wine beeing put into newe vessels both may be preserued, rather then that you abhorre and reiect the newe wine, because it agreeth not with your olde leaking vessels. An olde ragged coate, An olde rotten tree, An old decayed house, &c. If you will needs sticke vpon old and newe, are not the best and moste to bee commended you knowe: Please not your selfe therefore so much in these tearmes: But leaue them and goe to the matter. Let Gods booke, still I say, be iudge betweene vs, for the thinges you bring foorth, and the thinges we bring, and there an end. Wee purpose and hope for religion to liue and dye with that booke. *Luke.5.33.*

For your Catholikes, you say there are two sortes, and yet if I can iudge ought, yee make three: first you tell vs of such as be so wicked, and their case so damnable, as yee minde not to intreate of them: then you tell vs of another sort of Catholikes, for whome this Treatise was made to reforme their persuasion, builded as you say, only vppon their owne fantasie. Yee might as well haue vsed your owne phrase of Conscience, if it had pleased you, though indeede for abusing the good worde of conscience, false persuasiõ or fancy were euerie where fitter for you all in your profession. Thirdly, you make yet an other sort of catholikes besides these two: and them you call the onely true Catholikes, which altogether refuse to cõforme themselues to the exercises of religion heere, and to take the othe of al-

legeance to her Maiestie, their Soueraigne and ours vnder God, &c.

Now Sir, I take it, that these are three sorts of Catholikes. Neuertheless make them for your pleasure but two sortes in other order thus. One sort of false Catholikes, as in deede yee all and euery mothers childe of you Rome byrdes be none other. Let the second sort be true Catholikes: but not in your sense, that is not papists. Then againe, of your false Catholikes make two sortes: one no Christians, and therefore much lesse Catholikes, as you speak, though you say they be Catholikes in another place. The other sort of false Catholikes that remaine, for whom you pretende that your treatise was made: yee call them elswhere colde Catholikes, Schismatike Catholikes, heathen men, Publicanes, &c. and suche as yee abhorre for their onely going to the Protestants Churches. For your selues ẏ are not Catholikes take your place among the false Catholiks where you like best; a place among true Catholikes can you neither finde your selues nor we afoord you, except ye alter your profession. Heere is much adoe about Catholikes, & a great stirre, some true, som false, som hot, some cold, some schismatique, some Heathen, and Publicanes, some imbraced, some abhord, &c. and yet all Catholikes: Wee poore Protestantes may be glad we are out of your handes, when you play such Pageants among your own mẽ, taking a generall view of your Catholikes here amongest vs in Englande, and deuiding and seuering the same with your Catholik and diuine iudgement, at first chop ye send the most of them quicke to Hell without all hope of recouery. At next hacke yee cut of a many branches, if not the very stocke and body, and leaue but a branche, and that a weake branche of that tree in this soyle, God be praysed therefore. Only they true Catholikes: ẏ do not nor will not come to church heere amongest vs, nor acknowledge the Queenes Supremacie &c. Are all other catholikes heere led with fancie? Are they schismatikes, or

Fol. 28. & 61.

damned

damned in hell: Speake out alowde and be plaine. So yee say, & I am in some respect, glad ye so say of your catholikes here amongst vs, not ỳ I wishe thē dānatiō, which ye threat, or yet their hurt any way: but ỳ I hope wel it wil make some of them better aduised. Doe one sort of your catholikes heere sinne against the holy Ghost? Are they to bee accounted damned in this life: no Christians: &c. A harde iudgement against those of your owne religion, a pitifull case sure: but not with you, who iudge them to blaspheme against ỳ holy Ghost ỳ willingly breake your holy Canons, presume to speake against thē, or willingly agree to them that so will doe. And in deede to say the truth of them, if there be any such as you here describe, they are very naughtie men in deepely dissembling with God, their soueraigne, & the Church, but yet not so bad, as ye make thē, no dāned persons, without all hope of recouerie whiles they liue, not sinners against the holy ghost, for all this, if thinking on their miserable case they will vnfeignedly returne not to you and your religion which leaue them no hope, but to God by heartie repentance, for deeply dissembling with him and the worlde. You reiect them quite, & acknowledge them to be no true catholikes; but schismatikes excommunicate persons, &c. This haue they gotten, by liking and professing all this while your Popish religion: when you once shew your selues to fall out with them, a poore recompence at your handes: You haue amongst you the keyes of heauen, hell, and Purgatorie, ye can when yee list, sende all men whether you list quicke and dead: but yee sende men too fast to hell, to be charitable, especially those of your own sect and profession: Neuertheless, if God haue giuen them eares to heare, we say first to you, for some excuse or defence of such, as being aforetime of your sect and religion: howeuer you knew them in those dayes, yet we take them to bee changed men now, to haue learned foorth another and better lesson in Christes schoole; and as charitie woulde wee iudge the best of them, and generally to speake, wee thinke

25.q.1. Vialatores.

they

they allowe of Christes religion here professed. In summe that their saying, professing, and doing agree, till they manifestly shew the contrary. You sir, that can see farre in a millstone, are priuie to mens cõsciences, it is ẏ seate where Antichriste challengeth to sit. You tell vs here what men iudge in their consciences, we cannot go so farre, we leaue that to God, & themselues. You ẏ know well by experience belike your catholike religion, to be full of hypocrisie and dissimulation, & to yeelde Hypocrites, iudge according to your spirite, and the fruites of your religion: but wee tell you, we iudge them to haue been in a new and better schole, els wee wishe them at least to betake themselues to better maisters then to such, as iudging so hardely, deale thus cruelly with them: If they haue by confession tolde you their conscience in eare shrift, yet are you iniurious to vtter the same. Next, if that will not serue; for that you presume to knowe those of your side, better then wee doe: we bid them, remaining in opinion, such as you tell vs, looke for that in deede in the end, vnlesse they repent and that heartily, which you here threaten them, euen hell fire with hypocrites. A iust recompence for suche religion and doyng: but not in respect that they haunt our Church assemblies thogh, but for not rightly vsing the same to Gods glory, their owne comfort and edifiyng, and the benefite of other, for not changing their fansie, and foolish opinion, which you call Catholike religion & conscience, for continuing in this cleare light of the Gospel, obstinate in their ignorance and superstitions, for their wilfull refusing of Gods mercifull calling, &c. which calling of God, if vpon this aduise they yeelde vnto accordingly, we assure them (by the warrant of Gods worde) of Gods mercie and fauour in Christ. In the meane while, we obserue here that amongst you that will needes bee called Catholikes, there bee by your owne confession, diuers Sectes, that ye neede not so hotly condemne vs your aduersaries and our Religion, because there be Sectes among vs, and diuers opinions,

where-

whereof your selues and your Religion is no cleerer, nay, it is not harde to finde more diuersitie of opinions among you by your owne confessions, then among those that professe the Gospel, euen here. M. Howlet, wryting in his Epistle to her Maiestie, of the diuers knowne religions in Englande at this day, reduceth them to foure heades with their professours, to wit; Catholiks, Protestants, Puritans, Housholders of Loue, &c. By Catholikes, hee meaneth such as are of your side. Housholders of Loue, are well known, neyther to belong to the profession of our Religon, and to better agree with Papistes and Poperie, then with the Gospel of Christ. Puritans (as it pleaseth you Papists to call some here) are by you expounded in this Treatise: to be the hotter sort of Protestants. So that here be but two sortes of Protestants, and this is the difference yee make: Of Protestants, some here are hotter, and some are colder, and yet neyther sinne against the holy Ghost. Are these diuers in Religion? Then I pray you make the like of you Catholikes, as you will be called, for some of you are hot, some are colde, some Puritan Catholikes of ẏ hotter and better sort as ye say. Some other more conformable men, as you here speake. And so of colde Catholikes, yee tell vs in another place of your booke: Adde the contrary difference, and ye shal find a sort of hot Catholikes too: Or else if you wil, make three sortes of Catholiks heere in Englande, as you nowe expresse vs, and so one sort more, then you make of Protestants. When you haue reconciled your selues in opinions: Then will it bee time enough, for you to talke of great diuision among vs here in Religion, for some difference in opinion that is founde among vs, which you count an insolluble argument of your side against vs, and yet may easily you see, bee turned on your owne heades. *Fol. 39. pa. 2.* *Fol. 21.*

Your three sortes of Catholikes, that I say you here expresse, thus doe I set downe, taking the same from your owne woordes. The Catholikes that are in this wryting

iustified onely, are suche as iudge all other Religions false erroneous, and damnable besides their owne, whiche they call the Catholike Roman religion. This is one point & common to al Catholiks, true, false, one and other. With all these, iudge all perticipation with the religion here professed in deede, worde, or shewe, by othe, by sacramentes, &c. naught, forbidden, and vnlawfull: Another, or the seconde point not so common to all: & herebypon by no meanes will they admit or consent to communicate with the same; This is the thirde and last point, proper to true Catholiks, as you call them, M. Howlet, the authour of this Treatise, and such like bee of this first sort of Catholiks. There are made another sort of Catholikes that are said to agree with these in the two first pointes, disagreeing from them, in the thirde onely: And yet these that agree so well with them in opinion, and dissent from them in doing onely, and that as they speake, for feare, or some worldely respect: the former Catholikes so abhorre and detest, that they pronounce these yet aliue in God his prouidence, dead and damned in hell. They are priuie to their consciences, they knowe who shal goe thither: nay, they sende at pleasure whome they liste: they leaue these men without comforte or hope of pardon, and esteeme them no Christians, much lesse Catholikes, so hee here pronounceth of them. Of the thirde sorte, I speake after in his place; that agree with the first onely in one, and the first of the three pointes disagreeing in the other two pointes. These seconde Catholikes in the meane while aduise I thus: Take heed to your selues, all ỹ at this day liue in Englande and be in heart of the Romishe religion, or haue to these your ghostly fathers by shifte, or other wise shewed your selues to bee such: finding your selues in this seconde ranke of Catholikes, prouide for your selues I counsell you, it standeth you in hande once: for you are shutte out of doores for euer from the communion of the Church of Rome in this life, and are firebrandes appointed by Gods prouidence to hell in the worlde to come by

de-

definitiue sentence; while yee yet liue here, your Maister of whom you haue learned your religion, and who best knoweth (as seemeth) your heartes and consciences, and the nomber of you, speaketh thus, telling vs; there bee very many such in Englande, though we hardly beleeue him, you must suppose whyle you holde you to that Religion, that this is the Sentence of the Pope of Rome, and so of the Catholique Churche and of GOD him selfe in heauen, immutable and vnreuocable, neuer to bee forgiuen neither in this worlde, nor in the worlde to come. *Fol. 5. pag. 1.*
This is true, if God be not vntrue, sayth this Catholike M. Alas poore men and women: Consider in time, into what extremitie and miserie yee are thrust by those, whome yee holde of, and whome ye haue taken all this while to be your good friendes. I pittie your harde case, I assure you: It greeueth mee to heare tell of your eternall damnation in hell fire. They talke of the case of perplexitie, wherein men are sometime wrapped: But here men are tumbled and wrapped in a harder case by this religion, if harder may be; for dispensation with them might serue where men be forced, or by necessitie driuen, to choose and doe euill (as they can speake): here is no hope of any, they are alreadie paste all recouery in their determination? GOD giue poore soules grace, to consider this geare at the heart: Leauing the maze of Poperie: I will nowe endeuour to speake out of Gods booke some what better to your comfort (good heartes) that yee may see the difference betweene the Gospell and Poperie, our Religion and that, bee it neuer so vnholie, will needes bee called Catholique. They vngodly and vncharitably reiect you, and driue you with maine force into dispaire for euer. Salue it vp as they can: we call you, we comfort you, we stretch out our armes to imbrace you, God rather sending vs, to preache the Gospell, & to cal sinners to repentance; by vs as his instrumẽts doth this for you, but marke well howe: to repentance (I say) and in ỹ Christ Iesu doth god and wee call you. Be not

deceiued, in assuring you (in Gods name) as we are bounde, of pardon for all the sinnes that ye haue euer heretofore committed frō the beginning. We bring you no pardon frō Rome, nor from the Pope, of which you see your selues to be out of al hope, by those your Ghostly fathers iudgement, that were sent & came hyther to reconcile true catholikes as they speake, to the Pope; you are none of them; they tell you nowe the resolute truth with thē, and their conscience: If they speake otherwise hereafter, neuer beleeue them that pretending conscience, speake this without all conscience: But wee tell you out of Gods word, there is yet some hope and comfort for you, so you will leaue that Popish religion, and betake your selues to the profession of the Gospel of Christ, turning from your sinnes and transgressions into the way of righteousnesse. Hearken, heare, and beleeue vs, we wil not speake vnto you our owne imaginations and fancies, and call them our conscience and truth: But we bring you the worde of the eternall God, and his reuealed will and truth, which is this, that as he liueth, he desireth not the death of the wicked: but that the wicked turne from his way & liue. Turne you, turne you from your euill waies (Oh mark this word well). For why will you die, O yee house of Israell. Though your sinnes were as crimsin, they shalbe made white as snow: though they were red like scarlet, they shalbe as wooll. This is a true saying, & by all meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners. So God loued the worlde that hee hath giuen his onely begotten sonne, that whosoeuer beleeueth in him shoulde not perish but haue euerlasting life: For God sent not his sonne into the worlde, that hee should condemne the world, but that the worlde through him might be saued. Hee that beleeueth in him, &c. reade forwarde to the 22. verse. These and such like be the very first wordes that are spoken, and they shall dayly heare to their comfort that resort to our Churches: But still marke the condition, of

Reade Ezek. 33.11. & 18. 23. to the 32.

Esay.1.18.

1.Tim.1.15.

Ioh.3.16,17. 18. &c.

leauing

leauing our owne defections from God, of repentance, and turning from our owne wicked wayes, &c. Turne therefore from Popery, and hearken to this doctrine, and tell vs truely and in deed whether religion is more true and more comfortable vnto you. This which is Christes, and therefore ours, we wish and will no other: Or the Popes deliuered in this treatise, that condemneth you, as you heare. And yet, if all bee well marked, for all this comfortable doctrine of ỹ gospel, that is, of God his mercy & grace vnto sinners; that by the way I may answere ỹ Popish cauill: Preach we not carnall libertie, wee set not open any windowe to sinne, we make not men slouthfull and negligent in godly life and good workes, &c. as the Papists sclaunder this doctrine. In opening this plentifull fountaine of God his grace to troubled and weake consciences, we stop not vpp nor let not the brookes & riuers course that issue thence, of godlinesse and good life; nay wee further & aduance the same greatly: I woulde the Papistes and Poperie did the like; but that will they neuer doe, we are faine to be occupied in scowring & clensing, where they haue troubled with their filthie mudde; that our doctrine and religiõ may herein the better be knowne: This foundation doe we lay thereof; This order with the holy Apostle, in summe, doe wee keepe: The grace of God that bringeth saluation vnto all men hath appeared, and teacheth vs that we shoulde denie vngodlinesse, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present worlde, looking for that blessed hope, and appearing of the glory of the mightie God, and of our Sauiour Iesus Christe, who gaue himself for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zelous of good workes. So then the cleere manifestation of God his healthfull grace, or the preaching of the Gospell of the grace of God, which is the worde of life: is so farre of from ouerthrowing godly life and good workes; that it is the fountaine thereof, it esta-

Looke to this purpose, *Daniels confession. Daniel. 9.*

Tit. 2. 11. 12. 13. 14.

blisheth and setleth the same, and like a good Schoole maister, is occupied in faithfully teaching all dutie towardes God and man. God make vs good and meete schollers. This we beleeue, and this we professe: this we dayly professe, this we dayly propounde and teache: in receiuing and following this course, we are not deceiued, we erre not; nay we are sure we goe the right way, we please God, and subscribe to the doctrine of the holy Ghoste: rayle the aduersarie as much as he list, against our doctrine and profession.

But I cannot let this Censurer passe thus, that not onely cruelly handeleth his companions: but her Maiestie, the State, the Lawes, and Magistrates here: If this (saith he) bee true, as it is, if God bee not vntrue (where warranted, tell vs; bare affirmation suffiseth not) then in what a miserable case standeth many a man in England at this day which take othes, receiue Sacraments, goe to Churche, and commit many a like act, directly against their owne consciences, and against their owne knowledge, you shoulde say against fantasticall opinion &c. Nay, what a case doe they stande in which know such thinges to bee directly against other mens consciences; and yet do cõpel them to doe it: As to receiue against their will, to sweare against their will, and the like, &c. First, we tell you Sir, for the Scriptures yee cited before, for this purpose, that yee corrupt the same: and that which yee say is false and ill applyed. Next, wee say in iust defence of her Maiestie our dread Soueraigne and the State, that yee belye them: for there is no such enforcement, by your owne confessiõ, but that it might be borne, & the going to church, is simplie a willing & free actiõ in those of your religiõ ẏ doe it, here you say they receiue against their wil, swere against their wil & ẏ like Fol. 21. You say cõtrary ẏ it is not against their wil but a willing & fre actiõ, absolutely & simply: speak thus stil: & ye answer for her maiestie & the state, & condemn that you here say, so you cõclude of it: Wher things done by outward violence & compulsion are simplie inuoluntary actions. And yet if it were otherwise, her maiestie, & the state

Acaynethey cause all the packe of

of you false Catholikes: as much as in them lyeth, to bee by the doctrine of the Gospell instructed: and to be priuately also conferred withall, for the remouing of you, from your foolish, that I say not; deuilish opinions. They knowe, what euer you brag of conscience, that if you will not hearken and geue ouer to the Gospell and word of God, it is but wilfull obstinacie and peeuish standing in your conceiued opinions. It is senselesnes, and not conscięce. They know & see that your proceedinges and busie stirres needes some sharper seueritie than hitherunto; seeing you haue so greatly abused her maiesties former lenitie and clemencie. According to dutie therefore to God, in their calling, doe they proceede. Lastly, they, haue for their warrant the example of godly Emperours, Kings, and States both before Christ, & since, set down in histories & their lawes. This am I forced often to tell you and your fellowes that so much and often maliciously repeate this intollerable and wicked slander. For the other point of your allegation of Scriptures, finde vs the wordes in the fourteenth chapter to the Romanes, you set vs downe, which ye shall neuer be able to doe looke euen vpon your owne translation: Or else confesse when you are taken with the manner, that you are a corrupter of the Scripture. Is a mans corrupte or erroneous conscience or knowledge and fayth all one think you: such knowledge, if ye so will call it, is one thing: conscience is another, and faith differing from both, a third thing. Errour and falshod in knowledge bastard and corrupt the same, be enemies to faith, & no friends to conscience Humble, iumble, such is your religious handling of the scriptures. I pray you howeuer you talke of ỹ sense & meaning; shuffle vs not out the holy Ghostes wordes & phrase. A man, when the Apostle speaketh onely of the faythfull, is too general. Decerne or iudge it to be vnlawfull, is put into the text by your self, as is, not according to his cōsciēce or knowledge. The next words adioyning, are also a text of your own coining. In ỹ last of the three sentēces here cited, out of the fourteenth to the Romanes, where finde you in

doing

doing contrary to that he best alloweth: And all these corruptions be in that one place that you would cite out of S. Paule to the Romanes. It is the first text yee alleadge, yee geue vs but a taste therein, of the forgerie we haue to looke for at your hands, if we haue not good regard to you & your doinges, It is not for vs now adaies to receiue things from you, namely the scriptures at your handes vpon your bare credit and reporte. S. Iames his place also somewhat halteth by your citation: but let this passe. M. Howlet and you iumping so close together in corrupting this text of S. Paule I neede adde no more then that I haue alreadie sayd thereof: but referre the reader to my answere made to him in his place: whereof, if you and hee haue any, shape me a good defence, you wil leese nothing for quoting thrise for failing the fourteenth to the Romans in your margin Matthewe, Marke and Luke, for one sentence of the Gospell. Iohn the 15. prooueth not that you cite it for. Gregorie out of whom you tooke it citeth it fitlier a great deale. Actes. 9. occupieth also a roome, and toucheth not this sinne against the holy Ghost, vnlesse the whole had beene better vnderstoode, & applied, howeuer you would needs set vs downe those holy writers to fill vp your margin, yet might you haue spared well enough your doctors: your D. Thomas is twise heere called forth, Gregory the Pope, is adioyned to him, the place alleadged out of Augustine is sufficiently answeared by the Godly and learned brother D. Fulke. It is very vnfitly applied to the multitude and common sorte, & suche as doe things for feare, &c. That Augustine sheweth, is properly to be applied to captaines and ringleaders; but without all proofe, more vnfitly yet to such as ioyne with truth and godlines though erring in conscience, is that applied whichpertaineth to the leaders into error, schisme, & falshod, but the supposition must helpe although it be no reason. S. Pauls doctrine speaking of meats, or things in thẽselues indifferẽt & lawful: & your doctrine talking of cõmunicating with the churches wherein the Gospel of Christ is preached,

ched,or abstaining from the same,which is simply good or euill,agree as wel as light and darknes, truth & falshood. Ye say truly that S. Paul layeth no lesse punishmẽt vpon the sinne against a mans owne conscience,than iudgement & damnation,no more doth he vpon any sinne: Be it done according to the doers conscience,as you single thinges, or against it:for that doctrine is generall, The wages of sinne is death: By one offence giltines vpon all to condemnation. And againe,iudgement of one offence, vnto condemnation. &c. But hee dealeth more fauourably with the parties and their persons than you doe; who leaue them without all hope of pardon in this world, or in the worlde to come, charging them to haue sinned against the holy Ghost. &c. S. Paule in the 14. to the Romanes, chargeth not those so farre, vnlesse he be racked: but that by repentance they may be renued again. The matter ye talke of is but an act cõmitted against a foolish cõceite, or diuellish opiniõ: which hardly can be called conscience, vnlesse yee prooue it better than hitherto. God open their eyes, and geue them, that be entangled therein grace to leaue it. I answere you, I defende not their sin & wickednes, what euer it be: neither must ye think we equal al sinnes or make no degrees therein, we acknowledge some be greater, worse, and more hainous sinnes then other, but this is not vnpardonable nor sinne against the holy Ghost, that we say.

Rom. 6. 23. Rom. 5. 18. & 16.

For your description of sinne against the holye Ghost out of D. Thomas to be against an appropriate good thing, as your schooles like to speake. As we are not bound to beleeue them nor you in your subtilties: So in the application ye make thereof vpon your owne Catholikes and to sinne committed against conscience, hardly agree you with D. Thomas, who maketh that sinne to be committed of certain malice onely. Againe I meruaile how you, that are so addict to old doctors, could (to follow this opinion of others) leaue the expositiõ of the auncient doctors herein. Athanasius, Hilarie, Ambrose, Hierom, Chrisostome, and Augustine,

whose sentences of the sinne against the holy Ghost, D. Thomas reckoneth vp in his summe. And if this exposition, ỳ yee follow be admitted, & the sixe kinds of sinne against the holy Ghost, that D. Thomas after the M. setteth down, you had neede to looke well to your selfe, that you bee not iustly charged therewith, rather then set so fiercely vpon other. Besides this, where your D. Thomas in his golden chaine vpon the words of Christ, expressely treateth of the sin against the holy Ghost; And after his maner reckoneth vp the approued doctors opinions he mentioneth not that exposition that you heere set vs downe: And seemeth directly to charge you in this your application therof, to be a Nouatian heretike; who saide that the faithfull after their fal can not rise by repentance, nor attaine to the forgiuenes of their sinnes, principally they which being in persecution (marke this) did denie the truth, And this is the worst that I am sure, euen you can, will, or doe charge your owne Catholikes with now: who you say are to be accounted (according to S. Paule, that is vntrue) damned men in this life: Or that they sinne against the holy Ghost, whiche to say is to playe the Nouatian heretike. Moreouer, D. Thomas thus reporteth there, not from himselfe alone; I cannot see how euen the departing from christianitie or the catholike church is sinne against the holy Ghost, and reason thereof is there rendred. Againe, it cannot be iudged of in this life: for we must dispaire of none as long as the patience of God bringeth to repentance: for what if those whome you note in any kinde of error, and condemne them as most desperate men before they end this life, repent and finde true life in the worlde to come, with manie other thinges which out of Augustine he there reciteth, whom, hee also most commonly, followeth. These thinges be contrary to your singular opinion against your false Catholikes. And yet I suppose you will admit this: if not for their sake, out of whom it is alleged, yet for that ye take that which D. Thomas wrote as a heauenly Oracle, according to Christs answere, so you beeleeue, geuen Fryer Thomas by the mouth of the Image of the crucifixe: Thou hast written well of me Thomas. Furdermore, if one woulde enter into

2.2.q 14. *Inuidentia fraternę gratię.* Enuying grace in ones brother.

D. Thom. in aurea cathena. in 12. Matth.

Bene scripsisti de me Thoma. dixit Imago Christi.

more particular examination of that you say, it were not harde to improoue this your subtile exposition: and by as good ground to ascribe to the father authority, to the sonn natiuitie, or with the scripture power & grace, which you appropriate to the father and the holy Ghost. And to the holy Ghost communitie of the father & the son, vnitie, societie, charitie, or elle power which you ascribe here to the father, as it may be to both the father and the holy Ghost &c. This were not hard for him to do, ỳ were disposed to dally w̃ the Scriptures and truth of God, as you do, mawing ỳ same into diuers & vncertain expositiõs too irreligeously. Gregory hath not one word of sin against the holy Ghost in place ye quote: I graunt you, he speaketh of infirmitie, ignorance, and purpose, but euery sinne done aduisedly or of purpose is not sinne against the holy Ghost. I pray you, sir, if these your catholikes did commit a sinne, and that a greeuous sinne in haunting Protestants churches (which I trust they doe with better and more religious minds than you iudge, or hereafter at least will, Iudge nothing beefore the time vntill the Lorde come. &c. and so sinne not at all, But serue God faythfully) But I say put the case, there be some such naughtie men (then God amende them) But why I pray you may they not be iudged to do ỳ they do, of humane frailtie, as did Peter, seeing you say they doe it for feare, fauour, or some worldly cause. This is but hard freedome, harde election, and hardly to be called meere will and malice, if al these termes be admitted to define sinne against the holy Ghost. Augustines modestie, noted by Thomas, would haue beseemed you: This is a deepe question, let the light of exposition thereof be sought for of the Lorde. I tel you beloued, there is not possible a greater nor a harder questiõ in al the holy Scriptures: Thus far Augustine, Whose description both Petrus Lombardus, and Thomas auowe and like, better then I doe youres. There seeme ywis moe thinges required in the description of it, than you heere expresse. In your heat you shake vp these your catho-

Aug de Ver. do mini serm. 11. [a] *Vide D. Thom in 12. Matth.*

Iohn. 1. 17. *1. Cor. 1. 24.*

Mag. Sentẽ. lib. 2. dist. 43. D. Gr alibi. lib. 1.

1. Cor. 4. 5.

Aug. de verb. domini tomo. 10

likes: God make them wise, and you shall gaine little eyther by them or by that kinde of handling. It is better going to the Popes hell, or by his pretended sending thither than by his, that is able to destroy both body and soule in hell fire. Wherefore let vs feare him that is the eternall God, which alone hath power to saue and to destroy. I speake not all this while to defend any man in doing against conscience any thing, or if these men haue so shaken off al reuerence of conscience, that they are lulled a sleepe in securitie; I wish them to awake to learne a better religion which is ioyned with conscience. I answere the aduersaries vniust charge and threat, and hope the best of such as communicate with Christes church and religion, here professed, or shewe them whereto they haue at least to trust. I woulde haue none flatter themselues in euill, which these men carying such a conscience, as he here speaketh of, or suche a minde, and not altering the same, doe, and are in a dangerous case for nourishing such a serpent in their bosome, as is poperie; and yet dissemble with all the worlde, in pretending to be of another religion. The mans talke here (hauing been possible abrode a shriuing of many, or taken it frō them that haue so done, and so knowing their consciences better then we, that liue among them, and are dayly conuersant with them: for that we sift not their consciences) may make one doubte there bee manye hollowe harted Catholikes among vs, or worldlinges rather and Atheistes: for in deed such are vtterly without God & haue no cōscience at al. I wishe them therfore to looke about thē, men may be damned & many a one is damned for other sins, thē the sin against the holy Ghost, how euer they sinne, & that greeuously: I dare not say they sinne against the holy Ghost for al this, or may not be good mē in time to cōe. Thus make I mine argumēt against ỹ aduersarie: Nothing supposed to be done of feare, fauour or other passiō, can be iustly called sin against the holy Ghost: The Catholikes cōmunicating wt our churches is a thing supposed to be done, of feare, fauour, or other passi-

Matth. 10. 28

Iames. 4. 12.

on

on, euen by this man and other of that syde: Therefore the Catholikes communicating with our Churches, can not bee iustly called sinne against the holy Ghost. Thus far of those, that you accompt the worst, and to badde Catholikes, I pray God we may find them good Christians: And yet, if they haue learned any euill, they haue learned it of your religion and in your schoole. I haue beene herein the longer because the whole booke seemeth to be written against this kinde of men. God open their eyes they may see, knowe, and discerne their friendes from their foes, bee carefull, and watchfull, amending at least in time to come, that which is amisse.

The third sort of catholikes, or the seconde as you tearm them (quite leauing out such as your selfe are) agree but in one of the three points I spake of before, & dissent in two: they iudge all religions beside theyr owne, say you, false, erronious & damnable, this haue they cõmon with other Romane catholikes: but they thinke it lawfull for some worldly respect, as for sauing their offices, dignities, liberties, credits, or the like, to shewe themselues conformable men, in going to church, and other church proceedinges here, &c. thinking also other too scrupulous that stand in refusal of ỹ same. This make you ỹ proper difference of these from other catholikes. Nowe as they agree with the rest in the first point: so in going to church, taking othe, communicating, &c. they disagree from hot Catholikes, and agree therein with those I haue at large discoursed of euen nowe. The more I perceiue they acquaint them selues with the Gospell of Christ here professed and receiued: the more dutifull they shewe them selues to her Maiestie, the worse bee they liked of you: but the matter is not great. Albeit these agree no better with you hot Catholikes, but dissent in mo pointes then the other that went afore, yet ye thought it pollicie belike, hauing so scourged and taken vp those, somewhat here to spare these men, least you should do your religion too much hurt, if you should fal too farre out with

all besides your selues. In places elsewhere, you take them vp very sharply thogh: but here thinking good to forbeare, least you should want another mayne branche of your tree, yee haue thought good to make this Treatise for them, and take paynes to set downe Reasons, for the due reforming of them, being in better hope then of the former: but if all thinges bee well considered, there will bee found falshood in felowship, and very hollow dealing. You cut them off from you, and yet you woulde fayne holde them in still, what opinion you hot Catholikes haue of all besides your selues, euen such of your owne side, whom ye speake fayrest vnto, let me be bolde shortly to giue here a taste. Generally you count no better of all them that goe to Churche heere, for what respect soeuer, other then such as the Pope will allowe, (whereof you speake, and we shall see more in your qualifications afterwardes) then of Apostataes, renouncers of the Catholike religion, perfidious, betrayers of Gods Catholike cause, traytours to God, no Christians, Heathen men, and Publicanes. &c. And yet good sir, all these, as badde as they bee, are byrdes of one feather, and one nesse, Schollers of your owne teaching, and none of our religion, yea, they defie it as you suppose hollowe geare still, and nothing but hollowe Catholikes. All the Catholikes in England that goe to Church, directly denie their religion: yea, the yeelding therein is a flatte and euident denying of God and of his fayth: And yet they remaine & be accounted Catholiks stil, what a religion call you that: wherein men may denie not onely their religion: but God and his fayth too, and yet be of the religion stil: Your Catholikes you speake of be such, yet bee they in your heape still: that is, Catholikes, and of the Catholike Religion. They bee out of the Church, & so without hope of Saluation, Scismatikes, excommunicate persons, and yet *Catholiks* still, and of no other religion: A good religion sure, and a commendable is that they holde: who bee Atheists and godlesse men in your opinion

if

if they be not: which directly and flatly renounce God and his fayth, and yet iudge all other religions falſe and erroneous beſides their owne opinion, and will neuertheleſſe communicate with the ſame for ſome worldly reſpect, and condemne other that will not doe as they doe: Nowe if Atheiſts, &c. bee Catholikes, I can not tell what to make of you Catholikes, you bee neyther fiſhe, nor fleſhe, nor yet I weene good reddeherring, as they ſay, the wrong and perillous perſwaſion that theſe men are fayde here to bee in; builded onely on their owne fantaſie, may beſeeme a fantaſticall religion, not grounded on Gods woorde: but on vnwritten verities, traditions, doctrines of men, cuſtom, multitude, &c. as popery is. Litle reformatiõ, as hitherto may ſerue ſuch a deformed religion: for theſe two ſortes of Catholikes, as you call them, wee thinke yee doe in the one, as in the other, that is, but imagine, and goe all by ſuppoſition: it is your Clearklie dealing, whereof you heare what I ſay: The aduiſe that I can giue them is, that they leaue not only that perillous perſwaſion of communicating with contrary Religions, but alſo, and principally their Popery, and the opinion they haue of that religion: which as the reſt, is builded onely on fantaſie.

Nowe haue wee viewed your Catholikes that you haue ſet vs here downe, agreeing all in Poperie, though but ill fauouredly, and among them ſelues alſo hardely, if your reaſons following, proceede from ſuch a Catholike minde, as you haue deſcribed vs in theſe men, ſurely they are hollowe, and can carrie no great waight with them, with ſuch as liue here in her maieſties dominions, I verily think they can litle or nothing at all preuaile, if they haue eſpecially any wiſedome or feare of God before their eyes: for them ẏ being in heart, of your religion, & do cleane contrary therunto, I wot not howe eaſily they will be led by you: but ſurely if they will depende vppon God and his woorde, they neede neither feare your threates, nor regarde your Reaſons, for any value or waight that is in the ſame.

But before I enter into the particular examination of your nine Reasons, hauing respect to the rude and simple sort, I wil make bolde to set downe a reason contrary vnto yours: whereby I meane to shewe, that all men here liuing if they bee not too farre gone, are bounde to haunt Church assemblies, and the exercises of Religion vsed among vs. And yet before I set downe my reason, both for the iust defence and cleering of her Maiestie and the State, heere against such quarelpikers, as you be: And also for ẏ better satisfiyng of all her Maesties duetifull subiectes and people, I say, to gods glory, ẏ her maiestie, & ẏ state haue not pretẽded to renounce Poperie, a hollowe and rotten religion, grounded vpon whatsoeuer not vppon Gods holie worde, surely contayned in the Canonicall Scriptures, (as at this day is cleare to all that haue eyes to see) to establishe another Religion, though not so badde as Poperie, yet not auowable, deuised eyther by her selfe, or by any other men: but profession to set vp the onely true religion of Iesus Christ, taken out of the Scriptures. Her Maiestie and the State haue, and doe declare to the worlde dayly, that in steede of mens inuentions and glorious shewes or voluntary Religion, and will woorship, as the Apostle noteth, Superstition. Shee and they esteeme the worde of God alone, to bee the foundation of true religion. The Apologie of this Church of Englande: The Articles of religion, set foorth by publike authoritie: and suche other writings doe sufficiently proue this godly purpose and meaning, and euen of late in the proclamation for the recalling home of her Maesties subiectes from beyonde the seas, &c. is the same by expresse words mencioned. None (though the Papistes and enemies woulde make the worlde beleeue so) are here called to the King and Queenes religion, but with her Maiestie, all degrees and persons are called to Gods and Christes true religion onely, which shee with her people professeth. Actes of Parliament, and Statutes, are not set into Churches, in steade of Masse bookes, Grayles, Legends,

Col. 2. 23.

gends, Portuises, Images, &c. But the Sacred Byble, the booke of the High and Immortall God of Heauen, faithfully translated into the mother tongue, to be read, expounded, heard, and vnderstood of all, to the vnspeakable comfort, her Maiesties Ciuill Ministers; As counsellers, Iudges, Iustices, and so forth, are not the Churche Ministers: but spiritual Pastors and Teachers, which are and by faithfull preachyng ought to shewe themselues to bee the faythfull Ministers of Christ Iesus, the Prince of Pastours, or Shepheard, and Byshop of our Soules. Her Maiestie hath not taken away the Popes Antichristian office, and vsurped tytle here, to set her selfe in his place, nor to take on the other fiue Christes office in hande, or to infeoffe her selfe of his titles: who leaueth euen to Christs Ministers, their proper functions and charges whole, of preaching the worde, administring the Sacraments, publike, prayer, & Church discipline: how euer this wrangler and his fellowes would beare the worlde in hande, all Church Ministerie, and functions are heere exercised by meere lay men: and yet in the meane while, her Maiestie accounteth iustly it to be her office and duetie, and to appertaine to a kingly authoritie (according to the high dignitie of her royall throne, and princely estate, & calling) to moderate, & by al meanes to assist, according to Gods holy worde, and to see the same faithfully executed, by euery particular in their degree: which, who so enuie or deny her Maiestie, prouoke Gods heauie wrath, and displeasure, and shewe them selues vnwoorthy to liue, much lesse to enioy so great blessinges vnder so gracious a Soueraigne: She taketh only, ỳ which is by Gods word due to Princes and Ciuill Magistrates, shee will suffer no one, besides her selfe, to be the chiefe Gouernour in her dominions, vnder God, Christ, and the worde, call yee him, Prince, or Prelate, shee requireth her subiectes first and principally to be Gods faithfull seruauntes in duely and reuerently keeping the exercises of true Christian religion euery one in their calling, expressed in the two Tables of

Gods holy commaundementes; which by her authoritie giuen of God shee mainteyneth, and like a godly Prynce purposeth still so to doe. Next, vnfaynedlye to acknowledge the Soueraigntie giuen to her Maiestie from God, for all outwarde and Ciuill pollicie in her dominions. This, iustly may shee chalenge, and more she requireth not, and who is there that iustly can refuse or denie her Maiesty this? Out of Gods booke rere religion, confirme faith, edifie conscience, growe and profite dayly in godly knowledge and practise thereof. In summe, walke in single vprightnesse of heart with God and man, and where this is the more seene, there are the parties the better liked and commended by her Maiestie & the State, ỳ both God may bee the truelyer serued, her Maiestie obeyed, and others by good example in life and conuersation edified. This is that I say briefly, that the profession of religion here at this day in her Maiestie, the State, and her people, is no newe profession, nor any other: but such as is common with the Patriarches, Prophetes, Apostles, and all Gods faythful people that haue liued in any age, and is warranted by Gods holy worde written. Nowe, if in bending, and contendyng hereto, her Maiestie, the State, and people, euery one in their place, haue not thorowly and fully attayned to their purpose in reformation and practise hitherto: yet is not the profession and purpose to be blamed, yea, their will and affection is much to be commended, and they to be encouraged and stirred vp, to growe dayly from good to better, in these cold & naughty daies, while other, seeing in so waighty and necessarie a matter, many and great abuses, sit still, and either maintaine, or winke thereat. Prayer, in this great worke, is of all, and aboue all to be adioyned, and such helpe of Godly knowledge, wisedome, counsell, and other giftes as God bestoweth on any, woulde bee brought forth to the aduauncement of this heauenly worke: euery one keeping his boundes and calling. The foule and filthie dunghill of Poperie, and superstition, is not so soone voy

ded, our sinnes are the onely, or the greatest impediment, and let of the full finishing of this worke: if there bee any thing wanting, it is our heartie repentance, and unfayned turning to GOD, with thankfull heartes expressed in wordes and deedes, for the graces bestowed vpon vs. In the meane while, where the profession I haue spokē of, is, and the worke taken in hande, and entred as wee see here among vs. I say there are none but very obstinate and wilfull men that will refuse to come to the publike Churche assemblies, to heare the worde of God preached, the Sacraments of Christe, and publike prayers, &c. comfortablie administred, which that I may in other wordes somewhat formally for our aduersaries pleasure expresse, thus now I frame my reason: None supposed to haue Gods feare before their eies, to haue care of their owne saluation, to haue respect to her Maiestie, and their dutie towardes so vertuous and gracious a Soueraigne, & her godly & wholsome lawes. Againe, to haue due and charitable consideration of the Church of God and their Christian brethrē, and common honesty among men. No such, I say, can or ought to refuse to come to church exercises vsed here amōg vs at this day: But all persons of what state or condition soeuer they be liuing in Englande, are supposed to be such, that is: to haue Gods feare before their eies, to haue care of their owne saluation, to haue respect to her Maiestie, and their dutie towardes so vertuous and gracious a Soueraigne, and her godly and wholesome lawes: Againe, to haue due and charitable consideration of the churche of God and their christian brethren, and common honestie among men: Wherefore no persons of what state and condition soeuer they be liuing in Englande, can, or ought to refuse to come to Churche exercises vsed here amongst vs at this day. The conclusion or the sequell of this argument and reason being so well grounded, the aduersaries cannot, nor will not I thinke denie me, if they will, let them turne mee to the proofe of the goodnesse thereof, or of the fourme

of any argument I haue made them: The grounde of the first part of mine argument, and the reason is because amongst other godly thinges: as publike prayers, prouision for the poore, &c. Here is professed and set fooyth principally in Church assemblies: the Ministerie or Preaching of Gods holy worde & Gospel; & professed the obedient hearing and receyuing thereof, with the administration of Christes Sacraments, according to the rule of Gods booke, which be notes & exercises of Gods true and faithfull congregation, whereunto euery true christian ought to associate and ioyne himselfe. The seconde or middle part of my reason, there is none I take it would be thought so wicked as to make question or doubt of.

Though the cautils and slender dealing of our aduersarie in particularly seeking to find out faultes in our church exercise in his seuenth reason, bee a sufficient cleering therof to him and his worde, with those ẏ list aduisedly and with indifferency to weigh ẏ same, when they see he vniustly chargeth it, and leaueth it vntouched for ought he alleageth; whereof we shall see God willing when we come thither: yet because I haue not to regarde the aduersarie only, but some other also, and among the rest, suche especially as are simple, rude, & somwhat ignorant. Therefore will I bee bold a little to wade here in the proofe of the particular partes of that peece of mine argument, wherein may seeme any difficultie, or to shew the head of the fountaine & spring whẽce the whole is deriued. Marke well the argument, & namely the first part of it: for some furder & better proofe whereof, I note this that followeth: None that are supposed to haue Gods feare before their eyes will refuse to come to Churche heere. Why so? For because God is the authour of such assemblies, requireth this dutie, is present there, and blesseth the same: This, if comparison bee made, is proued not only by the practise and example of Gods people in all ages vnder the Lawe and the Prophets before Christes comming in the flesh, in going then to the Tabernacle, the temple, &c. and of the Disciples and

faithful, after Christes Ascention, as the story of the Actes of the Apostles doth witnesse, according whose direction and steppes, so neere as we may herein, we professe and endeuour our selues to walke: But by the expresse doctrine of our Sauiour Christe himselfe also, Verily I say vnto you, that if two of you shal agree in earth vpon any thing, whatsoeuer they shall desire, it shalbe giuen them of my father whiche is in heauen, for where two or three are gathered togeather in my name, there am I in the midst of them, &c. Now that we are bounde to honour, loue, obey, & worship God according as he appointeth vs, & deserue very euil in doing the contrary, none I trust doubt, then surely can none iustly doubt of this point, of comming together to heare our dutie tolde vs out of Gods booke by preaching, to make publik confessiō of our sinnes, of ỹ christian faith, to make prayers to God for our necessities, & others, & namely those of his church, to giue him thanks, and prayse his name in Psalmes, to celebrate the Sacraments of Baptisme, and the Lordes Supper, &c. which be the substance and principall ends of our Church meetings. The next point is of the care of our saluation, which none also I trust among vs be voide of. Then cannot they doubt likewise whether they ought to practise and vse such outward meanes as God hath appointed to bring men to saluation by. Publike church assemblies were first instituted and appointed of God for our vse, and for our good, and the principal thinges there to be vsed, are the preaching of ỹ Gospell and the ministering of the Sacraments, to wit: Baptisme, and the Lordes Supper, according to Christes holy institution for the confirmation and increase of our faith, whereof they are seales as the cōmission giuen to the Apostles, their continuall practise, and the vse of the Primitiue Church sufficiently declare. And in this respect is the Gospell called, not onely the worde of God: but the worde of life also, of grace, of faith, of saluation, &c. As that which is the power of God to saluation to euery Mat. 18 19, 20

one that beleeueth, &c. If then we will receiue the ende of our faith, which is the saluation of our soules, we must walke the way that leadeth thither, and vse while we may, those meanes that God hath appointed to bring vs thereto; by contemning whereof wee shall shewe our selues to haue no care of our saluation. For the benefit that redoundeth to men by this exercise, remember what the Apostle writeth: When the whole Churche is come togeather in one, &c. If all Prophesie, and there come in one that beleeueth not or one vnlearned, he is rebuked of al men and is iudged of all. And so are the secretes of his heart made manifest, and so he will fall downe on his face and worship God, and say plainly that God is in you indeed. And a little after: Let all things be doone vnto edifiyng. Wee as workers togeather beseech you (with the holy Ghost) that yee receiue not the grace of God in vaine: and beholde, nowe is the accepted time: Behold nowe is the day of saluation, &c. The dutifull respect we ought to haue to our Soueraigne, and the present State, our common mother, and her Maiesties godly lawes is next to bee considered: which they that duly shal do, besides other matter and occasion of thanksgiuing to God offered to euery one in priuate, cannot besides refuse to haunt publike church assemblies. That it pleaseth her Maiestie to haue care of our soules healths that are her Subiects, & to take paine to make lawes and set orders for the aduauncement thereof is the part of a good and blessed nurse in Gods church, and a singular benefite to vs-warde. It is nothing to cause Preachers and preaching of Christes Gospel to be sent abrode in al quarters of her Dominions, &c, all must needes be in vaine on our behalfes and so turne to our greater and more iust condemnation: if we thankefully accept not, and carefully vse to Gods glory, and our owne profite this so great a grace of God offered, and take the opportunitie. Againe, as dutie greatly bindeth vs to our princes & soueraignes to obey their authoritie, & to honor

1. Cor. 14. 23. 24. 25. 26.

2. Cor. 6. 1, &c

them,

them, especially being godly: so among other things; haue wee to pray for them, not in priuate onely; but in publike also with other, and thereby receiue we also great benefite many wayes. Notable is that heauenly sentence of the blessed Apostle I exhort therefore that first of all supplicatiõs, praiers, intercessions, & giuing of thanks be made for al men, for kinges and for all that are in authoritie, that we may liue a godly, a quiet & apeaceable life in al godlines & honesty: for this is good & acceptable in the sight of God our Sauiour: who will that all men shal bee saued, and come to the knowledge of the truth, &c. This one sentence alone, well weighed if there were no moe might suffice for the matter wee speake of. They can surely be no friendes to the Queenes Maiestie and the State, and so consequently not to themselues, ẏ refuse in publike with other continually to pray for the prosperitie and good of her Highnesse, and the State, &c. The last point is the Church of God and our christian brethren, Countriemen & others amongst whõ we liue: Unto whom I thinke there is no man doubteth, but we ought to haue a charitable regard and like respect to our liuing honestly among thẽ. Now what charitable regard is that, to refuse in so holy, as Church actions bee, to ioyne with the Church where wee liue, to abstaine from giuing publike testimonie of our faith and religion, shewing our selues to the worlde in so doing, to be of no religion: And so by example to offende many wayes and many men, the strong, the weake, the faithfull, the vnbeleeuers, &c. When of dutie wee shoulde not onely auoide that: but euery way edifie all, namely one another in all godlinesse and honestie, vpon paine of Gods displeasure; keepe, entertaine, and testifie by all meanes the vnitie we haue with Christes Churche, which thinges are singularly performed by vs in haunting Churche assemblies, Let vs keepe the profession of our hope, saith the Apostle, without wauering: for hee is faithfull that promised

1. Tim. 2.

Hebr. 10. 23. 24. 25.

promiſed: & let vs conſider one another to prouoke vn-
to loue and to good workes, not forſaking the fellowſhip
that we haue among our ſelues: as the maner of ſome is
&c. Though this be an ample matter and might very eaſi-
ly bee waded in at large, yet I content me with this ſūmall
and ſhort declaration thereof. When marriages are to
be made and celebrated, children to be baptized, &c, where
and how ſhall this and the like be honeſtly and orderly per-
fourmed and doone, if wee refuſe church aſſemblies here?
It were not hard to runne ouer all this authours nine rea-
ſons, & to turne thē all on the aduerſaries owne head: As to
giue example, for infection and the danger thereof, which
they cannot be free from that abſtaine from comming to
Church here, lying open to the enimie of our ſaluation, and
ſo not in danger to be infected only: but by the Diuels in-
fection and poyſon, vtterly conſumed and deſtroyed alſo:
for explanation and tryall whēreof, marke the nature, po-
wer, and propertie of the Diuell: with whome wee poore
wretches haue to deale. Marke on the other ſide the na-
ture of preaching the Goſpel, namely marke that our Sa-
uiour Chriſte ſpeaking to Ieruſalem expreſſeth it to bee.
Mat. 23. 37. How often would I haue gathered thy childrē together,
as the henne doeth her chicken vnder her wings and yee
woulde not: and conſider what danger of the Puttock and
Kyte the little chickin bee in, not being vnder the Hennes
wynges vpon this clucking and calling. Againe marke
what danger the ſheepe be in of the theefe and of the woolfe
if either they runne aſtray out of the folde or bee not
dayly fedde and lookt vnto by the vigilaunt Paſtour
and Miniſter of Gods holy worde, &c. And it will not be
harde to finde out how neceſſarie it is for vs dayly and often
to come to the Church to heare the preaching of the goſpel,
to receiue the Sacrament of the Lordes Supper &c. And
how hurtfull the abſtaining therefrom, is vnto vs. Ywis if
Poperie and Popiſh religion; if ignorant ſir Johns had but
halfe as much to alleadge out of Gods boke the holy ſcrip-

tures

cures, yea but a cloke and coulor for their mumpsimus, latin seruice and abhominable masse, and for their blasphemous sacrificing priesthood, as we haue for our holy assemblies, & the preaching ministerie of the Gospell by faythfull Pastors in the Church, at this day, they would brag mightily, and triumph: But thankes be vnto God, they haue not so much as one cleere syllable ne yet hardly any pretence. We heare what our Sauiour Christ saith, blessed are they that heare the word of god & keep it, &c, Tel vs you if you can, what he saith; for hearing masse and Popish seruice: The other Reasons of offence, of note to distinguish and know our religion by, of schisme; participation, &c: might bee dealt in, and the like sayd thereof as in the first of peril of infectiō: But heere I leaue ỳ to the Christian Readers consideration, especially seeing this argument is at large entreated of by diuerse godly learned in their writings. I pray God all we his people, her Maiesties subiectes, referring things to the right ende, may better then hitherto vse to our saluation, these comfortable meanes of Church assemblies, that we may reape plentifull profit by hearing the worde preached, &c. and not sticke in outwarde ceremonies or doing of thinges for a fashion, which is but too common in the worlde, and the redresse hardly compassed; howbeit let vs not flatter our selues: God hath dealt mercifully with vs, and her maiestie hath not onely cleered her selfe herein towards vs, but greatly deserued at our handes also; so as al the fault is and resteth in our selues alone, and the matter will be but badly answered before God another day; if we looke not to it in time. I am not ignorant that the enemie wil cauil hereupon, but meerely cauill indeede, as is easie to bee seene in the rest, without all good ground: So as he can hardely deceiue any, but such as offer themselues willingly to be deceiued. But I respect, as I sayd, others besides the enemie. If there be any found in this Church and reformation, some defect, As what church is pure from all spottes, liuing in this worlo vpon the earth: yet the preaching of the Gospel,

Luk. 11. 28.

and the administration of Christes Sacraments, concerning the substance being kept hole, and the desire and meaning, not being to nourishe and maintaine any vngodlines, abuse, &c, contrary to the Scriptures, but according to the measure of faith and knowledge geuen of God; as opportunitie may serue to reforme and redresse the same: There is no cause or reason why we should leaue the communion with the church, or leese the benefites offered vnto vs, in the same by the preaching of the Gospell and the administration of the Sacraments, without neuertheless allowing in this our ioyning with the Church, any abuses or deuises of men, or their additions, which through ignorance and imperfection, that yet remaine euen in Gods churche too easily crepe in. One of these extremities will the cruell our common enemie assay to bring vs vnto if he can. And we haue great cause and neede to looke about vs, and to take heede of his slightes on both sides. And herein not to dissemble or to flatter with those of authoritie and publike charge as is her maiestie, and those of the state here. But to begin with them with al reuerence and dutifull consideration, and their good acceptation, I doubt not, I am bolde vnder correction, to say, that for the training vp of vs their people in Gods true religion, it is their partes, in matters of Gods Kingdome and Christian Religion, to looke narrowly, and well to their proceeding, and doing, to trye and examine the same by the touch of Gods holy word, as well on the parte of the churche Ministers, and ministerie, as the rest of Church gouernment, that all to Gods glory may answer the paterne set downe in his written worde, They pray I am sure as wel as we dayly at our heauenly maisters commandement, Hallowed bee thy name, Thy kingdome come, Thy will bee done in earth as it is in heauen, They haue not therfore to content themselues if the matter be wel marked, with a beginning or halfe a reformation of that is amisse, such as may please man: but godly, wisely, and zealously to aduance by the worde of God, and continually to

set

set forwarde the worke begunne, and not to leaue, be weery geue ouer or rest, in ẏ they haue once aduised or thought of, till the whole, by their Godly care and trauaile, bee so purged and fined, with the fire of Gods worde, as is vnto his heauenly will correspondent and most agreeable. At least, if they cãnot or do not ẏ same at the first & at once, they haue more and more daylie to contend to bring their woorke to that passe, which thing is with great affection and hope longed and looked for at their hands, and not only wished and desired: but earnestly & hartely prayed for also, by al the godly. Rome, they are wont to say was not built in a day; but howe much more iustly may ẏ be verified in ẏ spirituall building vp of G O D his house, citie, and kingdome among men: But this (when it shal please God) wil be, as vnto vs al most comfortable, so vnto our superiours very glorious and honourable to the procurement and continuance of Gods fauour and liberall blessings long among vs. I enter not into particulars because I am not to prescribe nor yet to distrust the Godlines, wisedome, and care of so religious a Prince and state as God hath giuen vs. For the rest therfore as in this imperfection and weakenes of mankind and the hardnes of the worke; these cogitations, these meditations, these endeuours, are in this case worthy, and very necessary and meete for Christian Princes states, and publique persons in Church and common welth; often and much to bee occupied in; euery one according to their place and calling; so prouiding that they and their people Gods Churche bee not abused, with mens inuentions and dreames in steede of Gods pure and holye worde: So againe subiectes and priuate persons (where this matter is attempted and taken in hand with vantage, and (to Gods glory) with paine & care laboured in dayly) haue not onely with all thankefulnes and reuerent dutifulnes, to acknowledge and accept this great blessing and goodnes of God, in, and by our Prince & state, with helpe of hartye prayer for successe, to the delight and encouragement of Christian Magistrates and Superi-

ours: But further also, if in thus proceeding, all thinges euery way answer not the godly mindes and expectation of the faythfull, to the full: We haue first to lay the fault and hinderance where it is: charging generally our selues and our owne sinnes therewith, as the proper cause of all; and farther euery one of vs particularly examining our selues, haue to ioyne our seuerall sinnes with the sinnes of our people; and hartely as in publike, so a parte to lament and bewaile the matter in humble and plaine confession to God: and in testifying to men, as occasion is offered, or dislike with that is amisse, earnestly purposing and endeauouring to redresse that is amisse in our selues, and to help the same in other as we maye; keeping in all things the boundes and compasse of our calling. Nexte beeing thus in all godlinesse and modestie affected, haue wee to consider there whilest, according to our bounden dutie, wherein and howe farre wee maye, and oughte to ioyne our selues in communion and fellowshippe with the Christian and holye Churche or Congregation wherein we liue in all Christian humilitie, patience, meekenesse, bearing, and forbearing without breaking the vnitie thereof; so farre as is possible; Christian and holy I call this Church, in respect of that honour that God hath called it vnto: and the good benefite of his holy worde, Sacraments, &c. Wherewith hee hath vouchsafed to blesse the same, not doubting in the meane while of good successe, increase, and dayly edification from God by these meanes, so farre as he seeth expedient, according to his promise; though in the meane while there may be founde among vs but too many defects, not in life and conuersation onely; but in church policie, and orders likewise: which defectes like spots, blemishes, and staynes of the face, we may behold, not nowe adayes first, but in these and some greater matters also; euen in the Apostles times, and afterwards in the olde and former Churches by themselues planted (though in this behalf they be to be accounted sicke and imperfect)

Looke Esay 54. 13. 55. 10, 11. &c.

which

which retaine yet still in Scripture the title and honour of Churches, and of the church of God: As for example; The churches of the countrie of Asia in the Reuelation of Saint Iohn; the churches of the Countrie of Galatia: and of the Citie of Corinth and such like. I speake not as though Churches shoulde or might please themselues in their follies, or to flatter any, I haue saide my minde thereof; I tell here only what Christians particular dutie is, for bearing in this behalfe, where thinges be not too too intollerable: especially, this haue we well to consider of, when we be not required by the Church & authoritie to approue or imbrace in God his matters and religion any thing but that which is warranted by God his holy worde, and we commended thereby in framing our consciences and liues according to that rule, in all dutifulnesse towards God, our Prince, and other our neighbours: And the Church, & they of authoritie likewise be content to heare, and to be admonished of such defects and faultes; wherein they may bee thought, not to haue rightly applied, nor iustly followed the rule of all reformation; the worde of God (so the same be Christianly doone and modestly, as I haue said) and we still liue in good hope of redresse of that is a misse, as the same may once be founde out, perceiued, and knowne, by those to whome publike reformation thereof doth orderly appertaine: which be the very same whom God hath placed in publike authoritie and calling.

Reue. 1. 11. & 2. & 3. Gala. 1 2. 1. Cor. 1. 2. 2. Cor. 1. 1. &c

Hereby is it not hard to be seene, that I shut out of this account, that Apostaticall & vnholy Synagogue of Rome, by the titles before mentioned: as wherewith wee cannot ioyne our selues without renouncing the vnitie we haue with Christe and his holy vniuersall churche. And againe we must thinke that they that excommunicate, shut out, and cut of, from all Spirituall communion, and societie with them; outward and inwarde, leauing them without all hope of reconciliation, either in this worlde, or in the worlde to come, suche I say, as are of one religion, of

one and the same profession with them: that as they haue doone and doe; so will no easiliar handle vs hencefoorth, seeke we peace, as muche as we will; and in vs lyeth. The summe therefore of that we haue to rest vpon, is; that walking in God his feare, in obedience, and charitie towardes all men, which is the effect of a Christian life; we so edifie our selues, and other with whom we liue in all godlinesse and honestie, that in Godly zeale, ioyned with wisedome and humblenesse of minde, we take heed therewhilest, least declining, or turning to much on one hande without neede, we seperate our selues from the societie of them, that approue and shewe them selues to be God his people, vpon a dislike of some thinges amisse, that lie not in our power or hands to redresse; that bee priuate men; if the same bee not intollerable to be borne with: As they be when they plucke vp the very foundations of doctrine, and the rootes of Christian Religion: which doyng may be imputed to too much curiositie, selfe loue, and wilfulnesse, &c. Wee haue to take heede on the other hande for all this, least by ioyning our selues vnto thē, we receiue, approue, or allow al things confusedly; euē abuses ẏ do or may creep in, hand ouer head, as they say; wbout any distinction or differēce: wh may argue wāt of knowledge, zeale, & true godlines. When I would expresse full my meaning herein, I can vtter it in no better or fitter wordes, then the holy Ghost his, set vs downe by that chosen vessell, the blessed Apostle, who prayeth Christians to walke worthy their calling whereunto they are called, with all humblenes of minde, meeknes, with long suffering, supporting one another in loue, endeuouring to keepe the vnitie of the Spirite, in the bonde of peace. There is one bodie, and one spirit, &c. looke the place. To discerne and distinguishe therefore thinges aright, here needeth the Spirite of the Lorde, the spirite of wisedome vnderstanding, the spirite of counsaile and strength, the spirite of knowledge, and of the feare of the Lorde; that may make vs prudent in the feare of the Lord, &c. whereof the Prophet sayth: It shoulde rest vpon Christ; who re-

Ephe. 4. 1. 2. 3. &c.

Esai. 11. 2.

ceyued the same for the behoofe of his Churche, and vs to be guided by. Wee haue receiued (sayth Saint Paule) not the spirite of the worlde: but the spirite which is of God, that we may know the things which are giuē vs of God. And the Anoynting which yee receiued of him, dwelleth in you (saith Saint Iohn) and: Yee neede not that any man teach you, but as the same anoynting teacheth you of all things, & it is true, and is not lying, and as it taught you, yee shall abide in him. Agayne, our Sauiour Christ; It is written in the Prophetes: And they shal be all taught of God. A good and sure Schoolemaister is this Spirit of truth, to lead vs into all trueth, to bring into our remembrance whatsoeuer Christ hath tolde vs, and to redresse and direct our wayes according to God his holy woorde, which is the truth. God only vouchsafe to pearce our eares and to touche our heartes continually to heare, beleeue, and obey this truth. Thus much in respect of some certaine for their better satisfying (if it may be.) This matter, beside the scriptures; which may and ought to suffise; hath beene and is diducted at large by some writers both olde and new as they are called, where the same for them that list, may be seen, namely *Augustine* (in his writings afortime against the Donatists and such like) wadeth herein very godly and wisely in my opinion; and such godly men in our time also; as write against Anabaptistes and ỳ like, that are infected herein: that I neede not to adde there vnto: And besides I doe but here touch the same by the way, as a caueat to preuent or cut of cauill and quarrelling, if it may be, hauing rather to occupie meselfe in answering the aduersarie at this time; as one, that what reason or answere soeuer other may be thought to haue, and to make; he surely & his fellow Romanists, haue very litle or none: as who may be thought to haue beene, in the orders of this Churche, sufficiently; if not too muche respected and borne with, nowe aboue these twentie yeeres: which may serue with all the worlde to our Soueraignes and the States clearing here towardes these men: And that a through and full

1. Cor. 2. 12.

1. Iohn 2. 27.

Iohn 6. 45.

Iohn 16. 13. and 14. 26. and 17. 17.

Contra Epistolā Parmeniani, lib. 2, & 3. &c.

reformation of the Church, need not be forborne in respect of them: I would this great and necessarie matter might as easily be obtayned (which our sinnes onely let) as it is not harde to answere, what euer those fellowes can nowe alleadge for them selues: Unto the examination therefore of this mans particular Reasons for refusall of comming to Church, I nowe turne my selfe.

THE first Reason, why I being a Catholike in minde may not goe to the Churches, or seruice of the contrary Religion, is: because I perswading my selfe, their doctrine to be false doctrine, and consequently, venemous vnto the hearer: I may not venture my soule to bee infected with the same.

So that the firste proposition or grounde of this first reason, to make it in forme of argument: is this: No man that perswadeth himselfe, the doctrine nowe professed and taught in the Church of Englande, is false and venemous to the hearer, may venture his soule to be infected therewith: But euery Romane Catholike is a man that perswadeth him selfe, the doctrine nowe professed and taught in the Church of England is false doctrine, and venemous to the hearer. Therefore no Romane Catholike may venture his soule to be infected therewith. First, Sir, such Catholikes as are of contrary opinion vnto you herein (for whose sake you wrote this discourse) must you suppose, will denie one of your two propositions, & finde shifts to auoyde all your proofes, which will not bee harde to bee done for those of your religion: But let them shift with you as they and you can agree. I am no patrone of theirs: I will speake and answere to the matter. Therefore, to this first Argument or Reason, I answere, that it is vayne and naught, because it is grounded vpon opinion, fancie, and ones perswading of him selfe, and doing after his perswasion: and not vpon the matter and truth. Nowe these two matters be diuers, and doe differ much: I perswade my selfe, that such a thing is thus or so: And such a thing in

deede

deed is thus or so. The reason why, because one may be and to often is deceiued in perswading himself of things otherwise then they be: But the truth is alwaies one, and changeth not according to our perswasion, neither dependeth thereon. What if one perswade himselfe þ he is a Prince, or haue a bag of money, is he so, or hath he it euer the more, or euer the sooner for that: neuer a whit sure. Or if one perswade himself there is a snake in his bed, shall he not sleepe neere it, or if your fellow perswade himself you go about to deceiue him, shall hee not trust you? Surely our doing or not doing of things, euen appertayning to this lyfe; to haue the same well done; must not depende vpon our own perswasion, which is very changeable and vncertayne: but our perswasion to doe any thing, must depende rather vpon the trueth and goodnesse of the matter, that wee minde to doe. Otherwise, one perswading him selfe that euery man hee shall meete, will kil him, may not venture to goe abroad about his busnesse, nor come in the companie of any man: perswading himselfe, that what euer hee eate or drinke poysoneth him: hee may not venture to eate nor drinke, for being poysoned: And so within a while, die like a foole, and be guiltie of his owne death, because hee will not lay away his owne vaine perswasion: In religion and matters of fayth, is this argument much more dangerous & vaine, as þ which hath drawen, and doeth from Gods truth and is the mother and nurse of all superstition and Idolatrie. So as, if this disputer or reasoner, will needes grounde this argument or reason vpon his perswasion: yet must he giue leaue to demaunde the grounde of his perswasion, whether it bee good or bad, true or false: And not say as he doth elsewhere that he will not dispute thereof, but howe euer that bee, the perswasion may not be done against, be it true, be it false. First rather let him proue the goodnes & truth thereof: elle must he heare from vs that whiche the Galatians, perswading themselues amisse, sometimes heard from S. Paule: This perswasion is not of him that calleth you, &c. *Fol. 57. in the 9. & last reason.* *Galat. 5. 8.*

Or to shewe the vanitie of the reason in an example of his owne, alleadged here. Let vs propounde that: If dame Eue (saith hee) had not presumed to heare the serpent talke, shee had not beene beguiled. But if shee; say I, (delighting in the tree forbidden, to satisfie her eye and desire) had not perswaded her selfe that the Serpentes talke had beene the trueth, and so (perswading her husbande also to leaue the truth of Gods worde, to beleeue fansie and a flatte lie) brought him to obey her voice, as shee did the Serpents: they had not eaten of the fruite forbidden, and so had not wrapped themselues and vs in miserie. Then the neerer cause and Reason whereby both Adam and Eue were beguiled, and the more proper that we neede not run farre off, was the false perswasion they had, and admitted vpon the Serpents talke, against Gods expressed woorde and commandement, whiche, to make like your reason, thus I propounde: Dame Eue perswading her selfe the tree was good for meate, and to be desired to get knowledge, and her husbande by her meanes, the like: might not venture to lacke & leese so great a good & benefite; or might not venture to do the contrary, which shee, & he perswaded themselues was euill to them. Adde you the rest if ye like to make this a good Reason: for I answer you that it is very like to yours, and all one in effect; which is grounded likewise vpon perswasion, and that a false, vaine, and dangerous perswasion contrary to the truth: the scriptures phrase in this case is good: I am perswaded through the Lord, &c. In religion, let vs learne to speake religiously with this religious Apostle, &c. Remember I pray you that I am the answerer: and if to conuince, yee can proue no better then thus, I suppose ye knowe the ouer of the Schooles, you may be easily answered, for all the great braggs bee made of your dexteritie and skill, in briefe scholasticall arguments. Because you are such a Reasoner, to conuince: and so great braggs is made of this Treatise, besides you say, your meaning and desire hereby, is onely to giue some satisfaction to them in Englande, especially to her Maiestie,

Gen. 3. 4. 5. 6. 13. 17.

Rom. 14. 14. 2. Thes. 3. 4. &c.

Age Domine aliaratione, Aut finis imponatur huic disputationi.

& the right honourable her counsel, the learned and wise in Englande, &c. I aske of you, ouer and aboue that I haue sayde (to M. Howlet your fellow) when you will make this a good syllogisme or Reason (you know what I meane) to conuince or to satisfie any ỳ is of a contrary iudgemẽt vnto you. I say not her highnes, & her graue and honorable wise counsellers, which are not so easily led, as you in your muses and studdes imagin: but any meane learned man of a contrary religion, vnlesse one will suppose and imagine your propositions to be principles as your selfe doth, & so doubte of nothing ye say, or let your proofe bee an asking of the principle, which is Sophistrie, and no good Logique. Let your compagnions and fellowes tell you what they will, or let this argument and reason serue, those that are already perswaded in your false religion, and so neede no Reasons to conuince them. Summe; bragge or crowe like a Cocke vpon your owne dunghill, as much as ye will, I that am but a simple rude man, not many a day of any Vniuersitie; and so not comparable with the learned and freshe Vniuersitie disputers, will yet boldely heere make you this offer, that keeping your propositions, if you make not an Elench or fallacion of this (I may say the like in the rest) that is a starke naughtie Reason, or a badde Syllogisme, consisting onely of particulars, or of foure termes (as they speake) &c. Briefely, if you make in good mode and figure to proove and conuince by, not faultie in matter, or fourme, or in both: let me be the answerer, and I will yeelde you the whole cause. You heare a playne mans offer: Buckle your selfe to it, take the vantage: but it wil make you sweat ere you come to the end, or can perfourme it, you must seeke a newe midle terme as they speake in Schooles, and newe propositions to confirme and proue your purpose, or else deale with your owne fellowes onely, and stay vpon vntrue supposition: but howe euer they easily yeelde to false propositions and perswasions, wee can not suppose falshod to bee Truth, and Truth falshod: And sure, then can not you

Petitio principii.

Ex meris particularibus quatuor termini, &c.

Medium sine Medius terminus.

proceede in reasoning against vs: to conclude, that you woulde haue false propositions, wee can not, nor will not admit. True will not serue your turne, you knowe the Logique rule: Truth can not proue falshod, wee can defende easily enough against all Sophistrie in the worlde, that the Crowe is blacke and not white: And (thankes bee vnto God for his vnspeakeable gyft) as it is harde for you to proue Poperie to be the truth, and Popishe religion to bee the true Catholique religion: So is it on the other side easie for vs to mayntayne and cleare the truth, and the profession of the Gospel against all your cauilling Reasons. So as one might maruaile at your impudencie, and with what faces you dare presume, to make your great braggs and chalenges in these learned dayes. But you are knowne well enough, you dare doe what you list to doe, and pretend one thing and meane another. I am the bolder at the entrance here to mention this, that the reader may knowe what he shall finde, if hee list to enter into examination of your writings and opinions: we see the foundation of your first Reason, howe clarkely it is layed vpon a false persuasion: whereof, if the reader list to heare farder what I say, he must haue recourse to that I haue written therof against M. Howlet before, and you all, touching erronious conscience and the bonde thereof. Though the foundation of this Reason thus taken away, it may bee seene, that it can not proceed, yet let vs heare what this Reasoner sayth therof further. Hauing persuaded himselfe, our doctrine to bee false, and consequently venemous to the hearer, and so may not venture his soule to be infected: He rendreth a reason to conuince and proue I trowe: For (saith hee) as it is damnable for a man to kil himselfe, and consequently deadly sinne, without iust cause to put his body in probable danger of death: so is it much more offensiue to God to put my soule, ten thousande times of more value then my body, in danger to the deadly stroke of false doctrine & heresie, &c. Note this similitude, saith he in the margent,

Ex veris potest nil nisi verum sequi.

get. He doth wel to set his marginal note to expresse his meaning; we might else by his much more haue iudged it to haue beene a comparison, and so taken from another place in Logique, whereby thinges greater, lesse, or equall, bee compared together. But let that goe for the forme and kinde of reasoning in prooving matters, wee had rather heare of good, strong, and sounde proofes by Syllogismes than by weake similitudes, but let that also passe. Let vs take such scholastical arguementes, as are offered vs. Proove your similitude what it wil, and as well as it can, it prooueth not that you bring it in for. Note your similitude your selfe, and make the conclusion, and you shall see, you proove not that you propounded, but reason from one thing to another, or propound one thing and conclude another. It is an vnlikely likelihood for the matter it is to be applied vnto: if you would haue made it like to that it shoulde prooue, or whiche you bring it for: Thus seemeth me should you haue made it: As a man perswading himselfe, bodily foode to bee infectious to his bodie or dangerous, may not vse the same: So in doctrine perswading himselfe that it is heresie or false, he may not heare and receiue the same, or some such way. And then haue I shewed the weakenes and folly of the argument before, and giuen example thereof, that I neede not repeate the same: I say good meate shall be wholesome for the bodie, and necessary too; perswade men themselues therein, as they will: And the sounde doctrine of the Gospell heere professed and preached shall be much more wholesome and necessarie for the soule, to keep to your kinde of comparing, perswade you your selues therin as you list, The testimonies of scripture, &c. that ye alleadge, make nothing to the contrary hereof, but fully against you, and the venime and danger of Poperie and Popish doctrine and heresie. The very consideration of the text, with a religious minde, will bee a sufficient testimonie of your abusing the same, and your selfe, and your followers heerein. I marualle not a little that you grounding this your first reason vpon perswasion,

Non ad idem as they say.

vse in the same againe ouerthrowe persuasion. For after you haue cited in one text, by and by as it were, by way of obiecting and answering without farther proceeding, ye reason against persuasion: If your men at least persuade themselues in that they thinke: you will obtrude to your fellow and to vs too, your persuasiõ vnder the title of conscience, not to be done against, though it bee erroneous: yee will not let other, no not your fellowe rest in his persuasion. Vide the law you make to other. This is a very good touch to trie persuasiõ and mens doings, by the scriptures. I would you would euer keepe that ground and trial in al ỹ matters in controuersie betweene you and vs: That that which is done without warrant of scripture, or is against scripture, should be condemned & reiected. With this ouerthrowe we your persuasion here pretended: with this ouerthrow we al your Reasons & your whole religion, and kingdõe of poperie mightily. Popery ỹ is not grounded on holy scriptures nor followeth gods booke filleth mẽs minds ful of vaine persuasions and their heades ful of ydle fancies, which they that stay themselues vpon Gods holy word are free from, & their consciences clered. As for example papists promise them selues many good thinges whereof they are in the end disapointed, and so confounded, for that they haue no warrant from God nor assurance of his worde. Other limiting their hope, & keeping the same within the compasse of Gods worde and promise are not confounded, but enioye the same, and are blessed: Blessed are they that put their trust in him. Hope maketh not ashamed because it hath Gods promise going before. Againe, papistes and the vngodly are afrayd where no feare is, haue a faintnes and cowardlines in their heartes, the sound of a leafe shaken, chaseth them, in summe; they entangle and snare their consciẽces, without neede, whereas they that obserue wisedome and counsell, that is: heare Gods word, stay vpon it, and followe the same as a light to guide them by, &c. are free from such feare and liue in great and godly securitie: Poperie it is alone and not Gods word that telleth them there

Look Prou. 3 from the 21 ver. to the 27. Psal. 81. &c.

is danger of infection in haunting our Church assemblies. For your allegations and proofes out of the bookes that are Apocrypha, which with you are as good and substantiall as Canonicall scriptures, No distinction is to bee kept. All is one with you, I will not now charge you, because the doctrine is true and agreeing to the Canonicall Scriptures and to be applied of our men, to you and your religion, as the rest yee heape together. And yet yee must remember, what Hierome in his prologues set before your owne translation of the Byble, sayth of that booke of Iesus the sonne of Syrach, and the like. It were no hard matter to take the staffe here out of your handes, and to beate your selfe withal As the diligent reader euen in this first reason may easilye perceiue. So fitly doe these testimonies heere alleadged serue vs against you, and can by no means bee forced against our profession, you may carry a persuasion, to ground your reason vpon; we shal haue ẏ truth & ẏ matter to ground ours vpon. Let me in passing take an example from you, in answere for our dread Soueraigne and the States dealing here with you. You tell vs of seuere lawes in the primitiue Church, made for prohibiting of corrupt and naughtie seruice, sermons, and reading of like bookes: yee referre vs for proofe to the Emperours Martian and Iustinian, and to the noble and zelous first Christian Emperour Constantine. What doth her Maiestie, other then followe those and like examples, in forbidding your popish masse. Your seditious bookes ful of poyson, &c. You say Constantine made it death, for any man to read Arrius bookes, and reason, say you. Are you angred that her maiestie dealeth not so with you and your bookes, which are like? If that bee the faulte, it may be mended soone enough to your cost, your Pope and Popishe heresie, is no lesse dangerous and hurtfull at this day then Arrius was then. If you put her Maiestie in minde and call vpon such lawes to be made heere nowe, vppon like cause you maye quickely make a rodde for your selues, the matter will hardely possible afterwarde bee appeased with wordes, or taken vp at your pleasures againe,

Hieronimus. in prefat. in libros Solomonis. & Prologus Galeatus. in libros Regum &c.

If you can do no more; I counsel you yet to hold your peaces, sit still and be quiet. For the rest, where ye thunder out against poore Luther and iumble vp together the Professors of the Gospell in odious tearmes with other heretikes and sectaries of your woode (as which your M. Howlet in the beginning of his Epistle Dedicatory to her Maiestie, hath before confessed, that yee neede not father the same heere on Luther) you doe but vtter your stomacke against Gods seruant in whom there were rare and excellent giftes of God: and with whom, and by whom, his spirit mightily wrought for the aduancement of the Gospel in these later dayes, shaking the very foundations of your Antichristiã kingdome. It were not harde to shew here, your errour many waies. Examine the doctrine of those ye name, and ye shall finde it was in the world before Luther was borne. Then maye you not say they al sprung of that first sect of Lutherans and they of Luther, So as if Luther had not beene heard there had not beene now in the world any of them, &c. Consult but with N. Sanders, and tell vs from him whether Adamians and Adamites, Trinitaries, &c. were not, & their doctrine professed in the worlde before Luther was borne; how then sprung they all thence, how know you their would not be at this day one in the world of them if Luther had not beene heard? M. Howlet sayth Wickliffe was one of the progenetours of some of these yee heere recken vp, And hee was many and many dayes before Luther was borne. How then is that true you heere affirme? Heere is a large fielde to walke in, but let vs passe ouer it. If in England at this day her Maiestie, and the State ascende higher for their profession and religion then Luther. I trust you will shut all them out of this heape of sectaries, & not charge them to haue had the beginning of Luther, & sprung thence, otherwise you doe them wrong. But they doe so, that is, ascend higher: leaue therefore charging with these names, and sects first deuised and called so by you. You playe here the Prophet, Take heede of that spirite that saide he

Sanders visible Monarchie.

would

woulde be a lying spirite in the mouth of the Prophets, 1. King. 22, 23
Ye take vpon you to tell, not onely what had beene in the worlde nowe, if Luther had not beene heard a great while since: But (as though you were yet nearer and more priuie of Gods councell, ye wrap men in eternall damnation yet aliue, and presume to tell what sentence shall bee giuen vpon these and these men at the day of iudgement. Great and rash is your audacitie in this behalfe. It is happie Sir, you haue not euerlasting fier at commaundement to flashe and fling amongst vs at your pleasure, nor a throne, yet set you, to giue sentence like a iudge in this case. You will needes be a Prophet, and you tell vs what you haue persuaded your selfe: but we tell you againe, many a man persuades himselfe in his meame of many thinges, whiche when he awaketh he findeth to be false and vaine, we ẏ stand by seeing you in a meame tog you as hard as we can, wee put you in remembrance what he saith: Awake thou that Eph. 5, 14.
sleepest, & stand vp frō the dead, and Christ shal giue thee light. If that will not serue to doe you good, then for the admonition of others we say: The Prophet that hath a dreame, let him tell a dreame: and he that hath my word let him speake my worde faithfully: what is the chaffe to Iere. 23.
the wheate, saith the Lorde: But Syr, if the talke of our side be so greatly to be auoyded, and it be so dangerous for you, your fellowes, and such Catholikes, to giue our side the hearing, whence commeth it ye so earnestly now seeme to sue to her Maiestie, that you may heare vs talke, and reason the matter with vs: for otherwise we cannot Preache, answere, or vse for a certaine space continuall speech, wherunto M. Howlet in all your names prouoketh. To conclude this part, we may iustly say to you herein, if none had giuen eare to the Serpentes talke in your Anticlyristian Pope, if the Church being a virgin, had not been presented to an other to be corrupted, but kept pure to her one and owne husbande Christe (as the holy Ghost by the Apostle witnesseth) shee shoulde be, as for whom alone she is pre-

pared and fitted, if an other then Christes Gospell had not beene preached and receiued: Popery had not now been in the worlde, nor yet should the same be troubled with papists as it nowe is, &c. Let the Reader consider that whiche the Apostle writeth to the Corinthians, And let them that haue any zeale to Christes Churche here, shew and vse the same in cleering it from Popish corruptions, and restoring it to the simplicitie that is in Christe.

2. Cor, 11, 2, 3. 4.

In the next and second Reason, you are muche in Scandale, I wel wote not why ye so purposedly leaue here that english worde of offence, but let that goe. Here you exaggerate, here you amplifie, here you set out the sinne of scandale like an Oratour. In a thing not doubtfull, you spend vnnecessary flourishes of proofes, you paint and set out your iudgement to the ix. degree. And all of your scandale and scandalizing, vsing the same, in some textes where you finde it not, such loue are ye in to this new English worde scandale. And thus your reason: All scandale is to be detested, &c. A catholikes going to our churche is scandale, ergo to be detested, &c. As in the former reason, so here is it not hard to turne this in truth vpon you and your religion, goe you vpon persuasion and supposition as much and as long as you will. The thing is soundly and well done by the sacred scriptures of those of our side to proue it vnlawfull to goe to your abhominable Masse, and Idolatrous, and superstitious Latine Seruice. I haue heere to answere your argument; in explanation and proofe of your first proposition, you are busily occupied, and deuide scandale into three partes, The first is, by inducing any to sinne by doing or saying that which is naught. The second, by doing a thing in it selfe lawefull; the third by diffidifying the enimie. The whole is doone neither scholastically enough, nor plainely: but let vs admit this your diuision, and that you say of scandale in generall: Let vs examine your Hypothesis, or second or next proposition, and the application

1
2
3

of

of the whole particularly, wherein I tell you, you fault and faile. And I say, your second and middle proposition: A Catholikes going to our church, is scandale, is false, and you shall neuer be able to proove it: For this Reason therefore, bend your self to doe that, or els you doe nothing. That you nowe say, doth it not. We graunt that for the first point, to giue offence by euill doing or speaking, in life, or doctrine, &c, is a heynous sinne, ye might haue spared your trauel in that point: we admit your examples one and other here, because they beset vs in the Canonicall Scriptures, and agreeable to that heauenly doctrine. Your application is naught, It wyll be very right well, when, you apply all to your side and corrupt religion. You are like the Priestes in the olde law, like the Moabites; you are Prophets like Balaam, and very like to Ieroboam. that ye cite out of the Scriptures in inducing to sinne, to Idolatrie and superstition, which is easily followed: and craftily vnder couert of wordes by you broched & couloured. The example ye bryng out of Cyprian no lesse perteineth to you. Cyprians very wordes well considered will proove it: who in Christendome, bring vp their youth in ignorance more then you? Who persuade there the tender young children to become Nouices in Monkeries, Nonneries &c; Before they knowe what the matter meaneth, to vowe obedience, single life, wilfull pouertie, &c. to the vnspeakeable danger of their soules, as they finde in processe of time when moe yeeres growe. Doe you not knowe Syr, that in our religion there is catechising, and instruction in the principall pointes of christian religion, both in Churches and houses for the auoiding of this danger of ignorance and superstition? will the Pope of Rome, or your Popish religion take vp that exercise of catechising and instructing publikely and priuately now vpon your admonition thinke you? I hardly beleeue it. There is much a doe here to persuade any of your side, that it is necessary for their children, seruants, and so forth, and if they cannot themselues doe it,

By *Balaam* are the Prelates signified saith *Gratian. 2. q. 7. nos.*

to send them to the Pastours of the church to haue the same there, for all her Maiesties, and the States godly care and prouision in that behalfe, and the continuall enquirie and calling vpon by those, to whom that charge is committed. Can you for your heart, denie her Maiestie, her due commendation for this her godly care ouer her people? &c. You content not your selfe with this first kinde of scandale because this hardly serueth you, and yet herein is contained, you confesse, the proper signification of scandale. Ye come to the seconde point of scandale in a thing of it selfe lawful. Looke how much the scriptures which ye cite, teaches vs, so much we receiue; your addition and application wee receiue not: you giue vs an example of a Priestes haunting dishonest and suspected houses, meaning honestly. This is your addition, though you giue much to your Priestes, and more libertie then to laye people in these cases, yet I tel you, I thinke it an vnlawfull thing for a Priest, to vse and haunt dishonest houses, and not so lawfull as you, vnder honest meaning, doe here cloke it to bee: you giue your Priests too large a scope to walke in, or elfe yee thinke too well of them, that they can hardely take hurt of any thing. The scriptures you cite in the first Reason, with many other make against this doyng of priestes in respect of God, the matter, and themselues; and not of Scandale to other only, as you here pretende, hauing the licentious libertie you giue them; they might easily washe away this blot of Scandale, if there were no more, yea they may lawfully, by your doctrine doe more than this vpon their Ecclesiasticall Immunitie. In the sayd second parte of your golden Decree: Is it not noted & set out furder in ỹ margin that a clarke, embracing or taking a woman in his armes, is presumed to doe well: and that men should not be offended thereat, but iudge the best? Is it not sayd in your Glose there, If a clarke embrace or cull a woman it shall bee interpreted, that hee doeth this to blesse her withall? Is it not in an other place said by one of your men? Although groping

Rom. 14. 15.
1. Cor 8. 10.

Medulla decret. 32. q. 3. & 4. T. dixit Sara.
Interio bona malum factum excusat.
Honest meaning with you excuseth naughtines.
Caus. 11. q. 3. absit in margine in Glossa ibidem.
Petrus Rauennas

ping and kissing be occasions of naughtie behauiour in lay men, yet in Clarkes it is otherwise: for a Clarke is presumed to doe these thinges of charitie and good zeale, &c. Heere is expressed your honest meaning sir, and shewed that many thinges are lawfull for your priestes, which caused that case to be noted vs in your glose, and set out in the margin of your decrees in an other place also: Wantonnes sometime hath more right then chastitie: and againe yet further, they say now that no priest is to bee deposed for fornication, except he continue in it, and that because our bodies are nowe frailer then they were in times past. These & such be now the Immunities of your Clergy men. Of your third point of Scandale in respect of the enemie: I saye you take so much as you thinke will serue your turne, But you leaue out that, which if it had beene added woulde haue answered the whole in this case: for there is a Scandale in deede taken and not giuen, whereby too many are offended at Iesus Christ, his seruants, their doctrine and well doing: And so be there; that bee offended at godlye sermons, and at the going therto now a dayes, &c. But wee may not for the auoiding of this Scandale, leaue so necessarie a point of our saluation, as is the one and other. Nowe as I haue elswhere noted, our Sauiour Christ, wee see regarded not the offence of the Pharisees in a matter, as seemeth, of lesse importance, and wee cannot haue A better example to follow than his. So he that inuiteth by example, exhortation, &c. wife, children, freendes, seruants, and other to haunt Church exercises here vsed, is so farre of from indangering his soule or theirs, as by abstaining or not doing hereof, he incurreth that danger, and by doing the same, doth a seruice agreeable to God, and but his duetie: & so answer I you for ỹ third also which falleth in w̃ ỹ first point. Taking away your respect of worldly policie, for which if any man haunt our church assemblies, and not for religion and conscience sake, he greatly offendeth God and his prince our Soueraigne vnder God, abuseth himselfe, and the Lawes, & is disliked of al the godly, And herein you and we agree I trowe

Distinct. 34. Fraternitat. glos. in margine. dist. 82. Presbiter in gloss.

Matth. 15.

trow, for the general end of cõming to church assemblies. For the seconde pointe of Scandale which you affirme comming to our Seruice, or Prayers, to bee; first we gather and must suppose, that if your Catholike offende that way, by your owne doctrine, his comming to our seruice, is a thing of it selfe lawfull, and of the owne nature not vncleane before God, but in respect of the lookers on. Otherwise hardly will your comparison and application proceed out of the 14. to the Romans, and the 8. Chapter of the 1. to the Corinthians: and how agreeth this with your whole discourse. Againe, where you say: They that knowe him inwardly to be a Catholike, will thinke him to sinne against his owne conscience, &c. We aske, how any should knowe a man inwardely, or his heart and conscience, which is proper to God to knowe: What man knoweth the thinges of a man, but the spirite of man that is in him. If you reply and say, you knowe him by his owne wordes, I answere, that where his deedes be contrary, that is no knowledge to iudge his religion by: In hypocritical Catholike religion: An hypocrite, and double man, doyng actes of contrary religion, may bee, and remaine a Catholike in religion, by his fayre speech and wordes, contrary to that he doth, and his example doe much with them that take him to bee of their religion still for his wordes sake, yea and knowe him inwardly to bee a Catholike (as you speake) which is more: In Christian and true religion contrary deedes waie downe wordes, for all the fayre shew, with true Christians: So as, but that you speake of your Catholikes and Catholike religion, that is: of hypocrisie and hypocrites, whom that religion maketh such, ye might haue spared to talke of this kinde of men here. They that knowe him not (you say) as in deede no man doth further then hee vttereth, and sheweth him selfe, must needes presume him to goe of conscience, and as a fauourer of that Religion and so be brought to like the better of that religion, and the worse of the Catholike by his example:

1. Cor. 2, 11.

You

You say true: This is (and if not, needes must bee) all christian and honest mens opinion of him, yea ours vnlesse he must be taken to bee the diuels childe, and of his religion. And then knowe you him inwardely to be a Catholike: a true Christian, or of Christes religion, and that we follow; we denie him to be, ridde him from vs, and take him to your heape for his religion, if he bee suchy a one. You say Ambrose did accuse Valentinian the Emperour, for giuing a publike Scandale to the worlde, because he did but permit certaine altars to the Gentiles, saying: that men woulde thinke that he priuily fauoured them. Ye giue a good lesson to warne Princes, that bee professours of the Gospell, to take heede they permit Papistes to haue no altars to sacrifice vpon in their dominions, for giuing the like offence. And for you Romane Catholikes, that sue for tolleration, for the free exercise of your Romane religion, may her Maiestie answere you, by your own rule and Reason. We thanke you, sir, for giuing vs still so good weapons to beate your selues withall. This is your very case: Nowe, let the Reader applye and make his profite of the rest.

The third reason is this, When and where, going and not going to Churche, is made a signe distinctiue betwixt a Catholike and a Scismatike, then and there is it not lawefull for a Catholike to goe to the Protestants Churches: But so is it heere nowe, wherefore it is not lawefull, &c.

The first part of this reason he explaneth by diuision of the wayes, whereby the professour of any religion may be knowne, which he maketh three: by wordes, workes, and signe, hee setteth out the whole, by example of the Iewe in Italie, familiarly knowne by our English Romanistes, among whom the Iewe liueth in free profession of his religion, and therefore had neede to be distinguished from christians, by some markes: But among vs heere in Englande

where there is no such faction and diuersitie of religion by order of lawe vnder our gracious Soueraigne Queene Elizabeth tollerated, but all bounde to professe the true christian religion to Gods glory, and her Maiesties singular commendation: neither is there, neither needeth there in this policie, any such distinction deuised by mē, to seuer betwene religion and religion, that is: betweene truth and falshood, Protestants and Papistes, we content our selues with the notes and markes to knowe the professours of christian religion in Englande, which are set vs downe in the holy worde of God, which also depende not on mens opinions, nor are at their pleasure variable: but are stayed vpon a surer & better groūd. And therfore we returne these voluntarie marks & signes to note religiō, & the professors therof by, to you, to Rome, & to Italie, where volūtary religiō, or superstitiō raigne, & gaine is thought to be godlines. We thank God, and her Maiestie, for our freedom frō the same, and that we may liue at home in England in good conscience, and sincere professiō of Christes religion, without needing to runne into Italy, where there is suche danger to denie the christian faith, as yee tell vs of. Looke, you English Italianates, to that, and other the like dangers that ye haue willingly cast your selues headlong into. And thus much concerning your first deuise in this reason, saying that where telling vs of a Iewe, yee affirme that to keep the Saterday holy day, is a work proper to Iudaisme: And againe, that if a christian yeelde therein, to vse the same, he sinneth greeuously, and in effect denieth his faith: One might demaunde whether you Englishe Romanistes, and such other Catholikes in Italie do forbeare to keepe holy euen any of your late Pope canonized Saints dayes falling on the Saterday, for feare of conformitie with the Iewes in that behalfe? I weene not. Thē in an externall signe, as a yeallow cap wearing on the head, which is a matter of lesse importance: bee not too harde: wherein, though I thinke not the whole waight of our religion to consist, yet speak I not on the other side, as though

I liked

I liked conformitie of the professours of Christes religion, to antichriste and his ministers, in any tokens and marks of their religion whatsoeuer: I speake heere nothing of your grosse prophane exãple of a Tauern bush, in liken ng the same to holy signes of religiõ, which too prophanely, in my iudgement, yee byd the Reader marke, hee may also marke, that as yee make going to Churche to seuer vs from you, and to distinguish our religion from yours, which is knowne by not going to Churche, or by abstaining from Church: so the haunting of Churche assemblies, argueth some religion to bee in our men, and that they carry religious mindes, and abstaining from Churche assemblies; which ye make a proper and peculiar signe of a true catholike, argueth as much religion as is in a Horse. For the proofe of the seconde part of your reason, that the going to Churche, in England is an apparant signe of a schismatike, and the not going of a catholike: It is manifestly to be proued, yee say: but it is not so easily doone, as saide, for vnlesse we will presume going to the Protestants churches to be heretical, as you doe; and say a Catholike must so doe, which is starke false: your proofe will not goe forwarde. All is still grounded on your false supposition, and on the double and doubtfull taking of the termes of catholike and schismatike: Al is but hollow and double dealing; and belongeth for those wordes to the fallation of equiuocation, that yee may finde moe slights then one in your reasoning. Must the Protestant be a schismatik and a Papist a catholike, because you presume and thinke so: presume and thinke otherwise, and as the truth is, or at least, notwithstanding your presumption, giue vs leaue to thinke and say the contrary as the truth enforceth vs. But let vs see, howe by presumption, you proove going to Church, to be a peculiar signe, distinctiue, betwixt religion and religion. First yee proone it by the commandement and exaction thereof. You take vpon you to make a Cõmentarie to expounde the proceedings heere. You make your self

myuie of her Maiesties meaning and the Sates: you can imagine no other ende that men are commaunded to come to churche but to shewe themselues conformable to the religion heere professed. You might knowe (Sir) there be and may bee, diuers ends of one thing. Considering that God hath instituted church assemblies to the good and benefite of his people, if (to the end his Maiestie may be obeyed accordingly, and such commoditie reaped as is there to bee had) it be answered among the rest; bee the ende of the commaundement, of the exaction, and of the going to church, what haue you to say there against? Yf the Cõmissioners deale not onely equally, but very mildely, and courteously, without too farre racking mens consciences, and hoping that in exercises of religion, and matters appertaining to God, men will not play the hypocrites: but haue farder respect then to make it an eye seruice: outwardly to satisfie and please the worlde, and knowing that comming to church, they shall heare and finde better matter of instruction, and so learne their dutie towardes GOD and their Prince, they moue suche as by you are peruerted, to come to churche; what cause haue you or they, to make such Tragicall adoe vpon this vpright and fauourable proceeding? To playne of the seueritie, and suche cruell extremitie of this State, as neuer was hearde of in England before? &c. This confession of your owne mouth, greatly condemneth you. As you finde your owne religion to be but hypocrisie, so imagine you of the religion here professed, but amisse: For her Maiestie, and the lawes seeke not to make men hypocrites, they delight in no such: their meaning is, to haue men religious to God warde, and thereto tende their commaundements in this behalfe, &c. If you make, going to churche heere to bee a renouncing of Popery, and of your pretended catholike religion, as you say it is, we graunte, and we wish as many as goe to church to leaue halting on both sides or dissembling; to cast away that corrupt religion, and all superstition out of their heartes, to take a newe

and

and better course, and to testifie by that meanes, and all o-ther as they may, their religious and honest minds to God-warde, & the worlde, which is so farre of, that wee thinke too bee hurtfull vnto them, as wee iudge it a singular benefite, if they can consider thereof accordingly. Where, on the contrary part, we iudge their not going to church, or their going with another minde then wee haue expressed, not on-ly to bee to themselues dangerously hurtful, and to others: but impious also and wicked before God. The other and seconde proofe, yee take from those of your owne side that are heere indurance: which being many in num-ber and of long time suffering imprisonment, for this onely thing, as yee say, doe make abstaining from church to bee a proper and peculiar signe of a true Catho-like: For what doth make a thing to be a proper and peculiar signe, but the iudgement and opinion of men? Heereto you adioyne your example, of the Tauerne bushe to be the signe of wine: wee answere the similitude is vn-apt and vnlikely, that is taken from signes and tokens of ciuill thinges appertaining to the vse of this life, which are in mens power and will to dispose and order at their pleasure: where it is otherwise, in cases of Gods true re-ligion: for therein men haue not that libertie, but must take the holy signes thereof from the holy God: But you adde also your former example, brought with you out of Italie, of a Iewes yellowe Bonnet, and ye fetche vs a thirde, out of Turkie, for to knowe a Turke and his profession, by his yellowe Torbant: which, and all the like, are vnseemely, and vnfitt to match in this case with the true religion of Ie-sus Christ. Let then the worlde, or men in ciuill and out-warde matters of this life, make their representations and signes as they will, let the like serue if yee will, among the Iewes, the Turkes, Infidels, Papistes, &c; Whose religi-on is pleasurable, a will worship, and consisting, for the most part, in ceremonies and deuises inuented by men: Let them deuise and haue their proper and peculiar signes,

markes, cognisances, and badges to bee knowne by, let vs abstaine from the same: Let vs content our selues with those that we haue receiued from the Authour of our Religion: Let vs religiously frequent and vse the same. When our Sauiour Christ asketh: whence the Baptisme of Iohn was, whether from heauen or from men? He noteth fitly the diuerse fountaines, and beginning of signes in religiō. The example, of wearing a garlande in the Primitiue Church, wherewith out of Tertulian, yee amplifie the matter, perteyneth as litle to the purpose as the rest. For it was heathenishly & wickedly made by the heathen, a signe to distinguish them by, and to represent, their heathenish religion, to the dammage of Christians, and true Christian religion: marke that wee speake still of publike religious signes, not of other: in outwarde ciuill thinges, and for mens particular vses, wherein men haue more libertie, then in Gods religion and seruice: prophane or ciuill matters wee here deale not with. That such thinges haue beene and are from time to time, done by the diuell and wicked men, in wicked religion, is not harde to be founde, and that true Christians haue to abstaine from such markes and proper signes of superstitious and naughtie religion: as for example, frō your Popish ceremonies at this day may well and fitly bee prooued hereby, and farder can ye not stretche it, vnlesse ye coulde proue the haunting of holye Churche assemblies here, first and principally to proceede from men, or from the diuell, &c; Which you shall neuer be able to doe. God himselfe being the Authour, and the same being sufficiently, grounded, in his holie worde. Make you, and your compagnions, of going to Churche here, what you will, and of abstayning there from: We make thereof, as God and his worde doe, and no more. If for your contempt of God, her Maiestie, and her wholsome lawes made for the abolishing of superstition and idolatrie, ye suffer any thing: Thanke your selues that so oppose your selues: Blame neyther God, her Maiestie, nor the State here, therefore: If

Mat.21.25,

for

for this onely thing your men suffer: that they goe not to Church; then suffer they not belike for defence of the Popes supremacie, nor other pointes of Poperie: if they doe, then is it not for abstayning from Church onely: which in deede is but a late taken vp scrupulositie among the moste of you: yet let all marke and obserue that ye here affirme and giue vs, that the onely thing Papistes suffer for here in Englande, is for not going to Churche, or abstaining therefrom. A worthy cause to stande with the Prince and State in, if all be well weighed.

The vanitie of the three next Reasons of Schisme, participation, and dissimulation, do I nothing doubt, but that euery Christian can easily espie and answere the same: That therefore which hath been sayde before, being well weighed, I shall neede the lesse to tarrie thereupon. If this discourser coulde as easily proue it to be Schisme, to haunt our Churches, vs to be Heretikes, and those hollowe hearted, that hauing afore time in the dayes of ignorannce, been of their Popish religion, nowe haunt our Churches, which wee yet hope well they doe of synceritie of heart: If I say hee coulde as easily proue this, as he onely affirmeth the same, and occupieth himselfe in prouing that requireth no proofe with vs, wee shoulde haue more a doe with him. He is occupied in shewing at large howe bad Schisme and Schismatiks, heresie and heretiks bee, how to bee detested and their company shunned, what punishment they deserue and haue to looke for. &c. But that our religion, and we are such, and in this case: there is hee for proofe, in effect muet: And yet except that be prooued, not supposed onely, the rest serueth to little purpose. For the vnitie of Christes Church we haue diligently to obserue, that as it is, and ought to bee with euery of vs precious, so to consider again that the same is grounded in the vnitie that we haue with our Sauiour Christ, & the father, without whom there is no sound vnitie: Further, we haue to note that it is called the vnitie of the spirit, for that it is begunne, continued, and kept by the spi-

rit of God in spirituall and heauenly matters. And these two pointes be expressed in the very textes here cited by this Reasoner out of the Gospell and S. Paule for one onely forme of beliefe, one forme of Seruice, one forme of Sacramentes, and the like that this man sayth, shoulde bee in Christes Churche, as it is very obscurely and shortly spoken, so I see no such necessitie thereof: So we may haue the substance and matter, for formes we will not greatly striue. If there be any matter of importance, we like well the synceritie of Christian religion, and Apostolike simplicitie bee alwaies kept. The wayght & force of Christian vnity, lieth in deed in greater pointes than in outwarde formes, wherof ye make mention out of S Paule, and may see more in the Acts of the Apostles. &c. Concerning the testimonies of the Fathers, we graunt with Irenæe: that heretikes that bring strange fire to the Lordes Aulter, that is, (as hee expoundeth) strange doctrines, shalbe burned, as Nadab and Abiu. They that rise vp against the truth, and exhort other against the Church of God, remaine in hell swallowed vp with ỹ opening of the earth, as they about Chore, Dathan, and Abirom. They that cut and seuer the vnitie of the Church haue the same punishment of God that Ieroboam had. What is this against vs? why may not the same bee applyed vnto you, and your doctrines and dealinges with this Church? Let the Gospel and Spirit of life be the Piller and strength of the Church. Let it bee the foundation and Piller of our Fayth, as the same Irenæe speaketh. Doe not (as Irenæe sayth heretikes doe and we finde you to doe) who, whē they are reproued by ỹ scriptures are turned into the accusation of the scriptures themselues; as though they were not right, nor were of authoritie, both because they are diuersly vttered, and also because the Truth cannot be found out by them, of such as know not Tradition. &c, and you will haue little vantage. Augustine also in his book of Epistle of the vnitie of the Church, against Petilians Epistle, helpeth you and your case very little: For the question

Iohn. 17. 21. *Ephes. 4. 3.* *Ephe. 2. 4.* *1. Cor. 10.* *1. Timoth. 2.* *Act. 2. from the. 40. vers. to the end of the chapter.* *And againe, Act. 4. 32. &c.* *Lib. 3. cap. 11. & cap. 1.* *Eodem, lib. cap. 2.* *Cap. 2. & 3. &c.*

on was then, where the Church was: whether euery where or bounde to a certaine place, person, and sect, or no: As for example Aphrica, Donatus and Donatistes, then Rome, Pope and Papistes nowe. Augustine there tyeth the Churche to no Sea, maketh Christe alone the heade thereof, and the Churche Christes body dispersed ouer the face of the whole earth. Againe Augustine alleadgeth and prooueth also out of the holy Scriptures, as none can deny the same but hee that professeth himselfe to bee an enimie to the same Scriptures: Let vs not heare, saith hee, I say thus, thou sayest thus: but let vs heare: Thus saith the Lord. There be verily the bookes of the Lord, to the authoritie whereof we both agree, we both giue credite, we both serue. There let vs seeke the Churche, there let vs discusse our cause. I will not haue the holy Church shewed by the doctrines of men, but by heauenly Oracles on infallible truth of God. Nowe adde your wordes that you heere alleadge out of Augustine, yet, so if it please you, as ye take the beginning of the chapter afore you, and so come orderly to your wordes here cited, which are after the beginning of the chapter: whole Christ, sayth hee, is the heade & the body. The head is the onely begotten sonne of God, and the bodie his Church, the Bridegroome and the Bride. Two in one flesh. Whosoeuer dissent from the scriptures concerning the head himselfe (thus doe you, in making vs two spirituall heades of the Church; Christ and the Pope) though they be found in all places, wherin there is a church to be pointed, they are not in the Church. And againe, whosoeuer agree to the holy scriptures concerning the head himselfe and communicate not with the vnitie of the Churche, are not in the Church, because they dissent from Christes owne testimonie of Christes body which is the Church. &c. These be Austens woords agreeing with that is afore: that we learne to discerne and know the true Church of Christe aright by the scriptures and not otherwise: And that wee learne to beginne with Christ the heade, and so, come

Cap. 1

Cap. 3.

Cap. 4.

come downe to the Church his bodie, and keepe no preposte rous order. Now let the reader hardly reade and examine your wordes, and iudge of the whole. In ỹ eleuenth chapter of the same booke; of the vnitie of the Churche doth Austen notably write hereof. Touching Cyprian, Chrisostome, and the rest for the vnitie of the Church, we willingly admitte that they say, so as with Cyprian yee will saye, concerning false peace and agreement. That is no peace, but warr, neither is he ioyned to the Church that is separated from the Gospell, And w̄ Chrisostome, or who euer it were ioyned w̄ Chrisostomes workes, for them that will knowe whiche is the true Church of Christ; There is now no way to know ỹ same but only by the scriptures. &c. The ignorãce wherof brought foorth heresie, corrupt life, and mingled and turned all vpside downe, as Chrisostome sayth elsewhere. As for vs, we ioyn with those that are built vpon the foundation of the Apostles and Prophets, Iesus Christ him selfe being the head corner stone. &c. We broch no newe doctrine, no newe religion, we make no separation, But as we beleeue, that there is a Holy catholike church and a communion of Saintes; so, as members and partes we ioyne our selues to the same, dispersed ouer the whole worlde, in vnitie of Christes true doctrine, and in loue and peace, with all reuerence. The Antichristian Sinagogue of Rome, as it reiecteth vs with Christ and his doctrine, so againe doe we detest and goe out from it, as from that Babylon, whereof mẽtion is so oft and much made in the scriptures. In summe, whether we be heritikes or you, Let Christ, let the worde iudge, and as many as thereafter and according thereunto list to iudge; and as much say I, of Schismatikes (in Augustines wordes thus, if you will) whether we be Schismatiks or you, neither I, nor thou, but let Christ be asked, that hee may iudge or shewe his Church. In the application of this to vs, and our assemblies, and to your men that haunt the same, yee say The communion of the Church consisteth in three thinges: that all christians haue one sacrifice, one

Serm. 5. de lapsis.

In. 24. Matth. Hom. 49. Conc. 3. de Lazaro

August contra. liter. Petilian. Lib. 2. cap. 85.

and

and the selfe same seruice of God, There bee greater inwarde spirituall thinges, wherein the vnitie of the Church doth chiefly consist: In the vnitie of the spirit, one heart, one minde, loue, peace, consent in one Christian doctrine, fayth, &c. But let vs see these that yee thought, made for your purpose. What is the sacrifice yee meane? If it be that which Christ offered vpon the Crosse to his Father for the redemption of the worlde, wee say it is common to all Christians, all are partakers of it, and we are directed thereunto continually, both by doctrine, and also by the vse of the Supper among vs. If you meane the Sacrifice of your blasphemous masse, thē thank we God ẏ we are free frō it as frō a most abhominable blasphemie. The giuing vp of our bodies, A liuing Sacrifice, holy acceptable vnto God. &c. *Rom.* 12. *Heb.* 13. 16. The sacrifice of distributing and doing good, the sacrifice of Praise and thankesgiuing &c. These grounded on Gods word, & in vse among vs: are belike no sacrifices, we haue no sacrifice at al, say you; none ẇ you but your masling sacrifice as seemeth; we are al made priests though, to offer vp these *Apoca.* 1. 6. spirituall sacrifices wherewith God is pleased. You haue of your selues, without all warrant of Gods worde erected a masling priesthood. Keep it, we bid you to your selues. Of Sacraments we haue in deede but two: Baptisme and the Lords Supper. As those which Christ instituted and lefte in his Church; we acknowledge not your number of seuen sacraments, for that the word warranteth them not. Those that Christ hath lefte, the lesse they haue of your superstitions and ceremonies: the more neerely they be administred, according to Christes Institution, the better is God pleased therewith, the better are wee contented also. Thus speaketh the holy Ghost of the benefite, and of the vnitie represented, *1. Cor.* 12. 13 and bestowed on the Church in our sacraments of Baptisme *& 10.* 17. and the Lordes Supper. In one Spirit are wee all baptised into one body, and haue beene all made to drinke into one spirit. And agayne, we that are many, are one breade and one bodie, because we all are partakers of one breade

&c. Bring vs as much for the cõmunion and vnitie of the church, in your counterfait confirmatiõ, orders, anèling. &c. And we will admit your seuen sacramentes, which wee now reiect by good warrant of Gods word as not grounded theron. Where you say the two sacramẽts are so mangled, ỹ scarce one is a sacrament, as we vse them; we tel you, you belye vs, that is your vsage and property. For vs wee vse them and wish them so to be vsed, as Cyprian an ancient father once wrote of the ministring of the Lords supper, which for your sake I rather alleadge than that we neede to haue recourse to him, If onely Christ be to be heard (in this case) we must not regard what any afore vs haue thought meet to be done: But what Christ first did, which is before all: For we must not followe the custome of man, but the Truth of God. &c. Agayne, Let the Lawe of the Gospell, and the tradition of the Lorde be euery where kept: and let not men depart frõ that which Christ taught and did, sayth this father. We teach & doe thus, so neere as we may, you breake all at pleasure. The Apostle Paule, yet a better example, bids vs followe him euen as he followeth Christ. And againe: I haue receiued of the Lorde, that which also I haue deliuered vnto you, &c. You tel vs of Gods seruice, and of one forme of seruice. We wote what you meane, ye picke al out of your fingers ends. Such vnities be deuised of your selues: we haue no parte ye say, of your catholike seruice, the lesse we haue therof, ỹ more are we bound to thanke God: wee renounce communion with you in such thinges, and yet by your patience are no Schismatikes, you that reiect Christes doctrine, fayth, Gospell, and Byble, and burne the same, calling it blasphemously, the heretikes booke. You that breake the vnitie that is grounded in Christ the heade of his churche, and the bonde of peace, wherby his body is in vnity of Spirit coupled and linked together with the head thereof Christ. You I say are heretikes and schismatikes. Brag not of your one massing sacrifice, of your seuen sacramentes, and one forme of seruice, till this breach

Cyprian lib. 2. epistolarũ. epist. 3.

1. Cor. 11. 1. 23.

be

be made vp, what one forme of seruice I pray you: call you that through christendome, when Englande alone had at least there diuers vses in your seruice you know, the vse of Bangor, Sarum, Yorke. &c. What saith your late Popish maister, Harding heerof: what moued Aulten, not ỳ doctor of the Church, but the Munke, to send two of his Clergie to Rome, to know what order, maner, and custome of Masses, it liked the Pope that the english nation should haue: If there had not beene diuers orders and formes. For the proof ye bring from the conspiracie of Trents resolution to condemne vs four church assemblies, & to conclude your matter though you can finde no decree thereof, and we must beleeue your commentaries, who, yet agree not, as seemeth, among your selues of your Popish fathers meaning in that behalfe. I tell you, I so little esteeme it, as I thinke it not worth the answering. The voyces of all the Bishops and learned men in christendome, and of the supreme Pastor too, which ye brag of in your conuēticle of Trēt, when it cōmeth to reckoning is reported to be some fortie popish Bishops, and a rable of other railers. Al is but a shew, and a florish. That which followeth, maketh nothing against vs, it is all in generall, and holdeth aloofe: the rest in this Reason, And the next also, needeth little answere: I will leaue the same therefore to the readers consideration, sauing that for Cyprians place, though it haue been answered and answered againe, that it is not to be vnderstood of one Priest, or bishop ouer all the world, as you take it, but of euery Bishop in his seuerall charge, and that the circumstance of the place sheweth that that same one ỳ ye so presse, putting in onely of your owne is compared and opposed to those that are false Byshops and contrary to Gods order set vp, without the church in heresie and schisme, against the order of the Gospel and not vnderstood of one true and good Byshop in respecte of an other: who all were one, and had one office: yet some what heere too saye too you, it appeareth ye can amplifie iolylie in that may seeme to make neuer so little for your purpose, as when ye say, all the vniuersall bro-

Beda, eccles. hist.

Hardings answer to Iewell art. 3. diuision. 22.

Sleydan. &c.

See. defence of the Apolog. part 6. cap. 17. towards the end.

therhood. &c. Let the reader cõpare your translation with Cyprians or M. Hardings translation if yee will, to see your slight: then considering all circumstances; Let him iudge whether Cyprians time beare anie such ordes and degrees as ye imagine; to be aboue a Byshop in those times. Thus writeth and speaketh Cyprian in the assembly of many byshops in those daies, at Carthage in coũsel; which is also repeated by Augustine. None of vs appointeth him self to be a bishop of bishops, or driueth his fellowes wt tyrannous feare to necessitie of obedience; seeing euery Byshop according to his free libertie and power, is at his own choyse, as one that can not bee iudged of another, as hee him selfe also can not iudge another. But let vs all looke for the iudgement of our Lord Jesus Christ, who one & alone, hath power both to place vs in the gouernement of his Church, and to iudge also of our doyng. Here is more plaine wordes for the equalitie of Byshoppes in those dayes, and against that one Byshop shoulde bee iudge ouer all other Byshops, then can be pickt out of the other place for an vniuersall or generall Pastour ouer all, or thorough the worlde: yea, here is plainly shewed, there was no one Bishop of Bishops, or iudge ouer his fellowe Byshops in those dayes. And that the Byshop of Rome, was fellowe Byshop and Brother with the rest, and so reputed and called. And let none cauill on that ẏ this Epistle was written to the Byshoppe of Rome, and therfore these words by a prerogatiue, are to be vnderstood of him: when as Cyprian vseth the same testimonies, to shewe the dignitie and authoritie of a Byshop in his owne respect, and speaking of himselfe: and sayth, whence sprang and spring Schismes and Heresies, but hence whilest the Byshop that is one, and gouerneth the church is contemned, by the proude presumption of certaine men, and a man vouchsafed with honour of God, is iudged of vnworthie men. This Cyprian, of himselfe being Byshop of Carthage, whome though Christians seemed then to name their Pope, as is reported, yet I thinke these men doe not

Fraternitas. vniuers. Hard. answ. art. 4. diuis. 5.

In sentent. Episcop Concil. Carthagine. ad Quirin. & alibi. Tom. 1. concil. in. concil. Cartha. Aug. de baptism. contra Donatist. lib. 2. cap. 1.

Vnus, & Solus.

Lib. 4. ep. 9. ad Florent.

In vita Cypr.

nor will not accompt him generall Pastour of all the world, nor to haue such preeminence and prerogatiue as they chalenge to the Pope at this day heade of the Church, &c. For al this: Rome must needes haue that alone, he nor none els shall haue it. It is not the worde of one Byshop, wherewith Cyprian here calleth himself, much lesse of one Priest, as this Reasoners place reporteth, that will enforce, that he woulde gather; or such iurisdiction and authoritie as he imagineth: where findeth hee one generall Pastour ouer al the worlde: not here sure. Is not your generall Pastours soueraintie, ỳ you dreame of, grounded on Peters supremacie, whereof there is not one worde in all the scriptures: and doth not this noble Martyre, Saint Cyprian aboue thirteene hundred yeeres agoe, say thus of the Apostles: The rest were that, that Peter was, endewed with all honour and power: and after him another Father, speaking of the Byshops, sayeth: where euer they bee, they are of one and the same merite or estimation, and of the same Priesthod and Ministerie. The whole brotherhood, was that particular congregation, where hee was Byshop, of whom hee treateth, were it the Bishop of Rome, or any other Bishop. For there is one Bishopricke, a part whreof is throughly holden of euery one in particular saith Cyprian: but let Cyprian and his place goe, which is at large answered by other, for them that list to see more: Let this man if he will gaine his cause against vs, reason soundely out of the scripturs and booke of God, which he can not doe, and that maketh him to seeke these outleapes: But when all is sayde, the best and surest holde for this generall Byshop ouer all, is that wicked Emperour Phocas and his authoritie, and gift to Boniface a pope of Rome, many C. yeres after Cyprians time. Considering the course that this Reasoner holdeth: howe easie it is to answere all that he bringeth forth; and that the same is alreadie answered elsewhere, by diuers in their bookes, and lately, by a godly and learned brother, for troubling the reader ouer long, and not to re-

De simpls. Prelat.

Hieronim. ad cuagrium.

De simpli. Prelat.

peat one & the same things oftē: I will leaue these three reasons, of Schisme, Participation with heresie, and Dissimulation, after I haue noted a worde or two thereof more, till these men can alleadge some sounde proofe that wee are, that which they bee: that is Schismatikes, and Heretikes: For Dissimulation, as we loue plaine dealing, and Christs Religion, and the truth is ioyned with a godly simplicitie, so hope we well that these that come to Church assemblies here, doe the same with a single and vpright heart, wee sitte not in their heartes and consciences; we knowe not what is in them. Which thing if they doe not, they haue learned their dissimulation in Poperie, and not in Christes schoole, nor of ỹ profession of his Gospel. Though I send not them quicke to hell with this discourser, as I haue said, yet surely are they to be reputed very bad folke, so as hardly can there bee worse commonly among men, especially in cases of religion: let them examine themselues by the holy scriptures, learne their duetie thence, and repent in time, else will they bee founde neyther true seruantes of God, nor duetifull subiectes to her Maiestie in the ende, nor yet good common wealth men. God giue grace to consider hereof, & to shame the diuell: wee eyther iudge them not, or iudge the best, and charitably of them. I maruell not a litle at these words of yours in the latter ende of your Reason of Dissimulation, many a thousand now in England, being as throughly perswaded in heart of the trueth of the Catholike religion, as the Apostles and other Christians, at that time (that is in the time of the Apostles) were of theirs, are cōtent notwithstanding to heare, digest, admit, and execute all or most parte of these thinges, recited contrary to the sayde religion. Here yee liken together the Apostles and olde Christians, and many of your Catholikes nowe in Englande: the Apostles and Christians religion then, and your catholike religion nowe, and you shewe these mens vsage to be vnlikely and diuerse, in sticking to these two religions. By the way heere I note, that

your

your Catholike religion, and the Apostles and christians then, bee two religions, and diuerse, else yee speake verye vnproperly. But let that goe, howe can you, or any in englande, be as thoughly perswaded in heart of your Catholike religion nowe, which is false, and not only not grounded on Gods worde: but contrary therunto, as the Apostles and Christians in the primitiue Churche were of theirs, which had God and the Scriptures for their grounde and warraunt. Though a house buylded on the sande, may haue a faire shewe: yet in strength, for want of a good foundation, it can neuer be so strong as that which is buylt on a Rocke: He that heareth Christes woordes and doeth the same, is like a wise builder on a Rocke. Iwis, he that heareth your Masse, Mattens, &c. is farre off from that. Obstinacie in blindenesse may be easily gathered thereby, and a senselessenes, whereof commeth no good, but muche hurt: As the contrary commeth by hearing Sermons, and preaching of the Gospell. Constancie and a good conscience, is rather lost then retayned, much lesse gayned or encreased by your blynd and superstitious religion. You run to your olde starting hole of perswading your selues, bee it ryght, bee it wrong. But to haue a true, a sounde, and a good setled perswasion for religion and matters of conscience, it must be stayed in heauen, it must be warranted by Gods holie worde and Scriptures (whiche you, for your religion, are distitute of) els can it not be. I will not say so thorough as the Apostles, &c. But in truth not good, nor to bee trusted vnto.

Comparatio is interdiuersa. & simile non est idem.

Mat. 7.

Your seuenth reason, is, that our Gods seruice is naught, and dishonorable to God, and therefore must be abstained from.

Surely you say somewhat nowe, if you coulde proue that yee say, this is the first, the last, and all the reasons that are worth the examining, the foundation and grounde of all the rest. Let vs see therefore how you goe about to proue

this point, forsooth at the first entrie, ye leaue of your proofe and fall a confuting of our reason before you prooue the matter: One may perceiue it is easier with you in wordes to finde fault, then in deede to mende it, or iustly to shewe where and wherein the fault lyeth, that other might mende the same. The Scriptures lye in your way like a shrewd blocke, yee thinke good therefore first, to assay to remooue that, and then to proceede in your purpose after. Handeled Oratour like, with your figure accordingly, but florished at, in deede, rather then any thing els doone. That wee haue the Bible and the Scriptures so familiar, and so strong on our side, that offendeth you, that angreth you, that hindreth your purpose greatly: But we thanke God therfore highly. Burne the Bibles, and burne them againe; fume, and fret, rage, and doe what you can: yet bidding battaile to God, he will be founde stronger then you, and yee shall not prouaile. Alas poore scripture, is that it so offendeth you? it is the swoorde of the Spirite. It bringeth vs many, yea infinite other necessary and vnspeakeable commodities, we cannot forgoe it sir, wee are vtterly vndoone, if it be takē away from vs. I pray you giue vs leaue to haue it, and to vse it. Can you not prooue our church assemblies naught, but you must impugne and disgrace the scriptures? Must you needes beginn, and make entrance there? Happy for vs, vnhappie for you. A happie turne for vs; that wee and our cause; nor our God his seruice, cannot be foiled, but with the scriptures: an vnhappie matche for you, but euen to mislike with Gods booke! What woulde you haue vs, to commend our God his seruice with better then the Scriptures? Wee that are Christians, like that better then traditions, and inuentions of men, which you here talke of very cunningly quoting vs *Augustine* in the Margin, as though hee in those places condemned Scriptures, to commende traditions, which is neither so nor so, as wee shall see after by examination thereof. Take you therefore these traditions and leaue vs the scriptures, so we may feede

Occupatio.

Ephes. 6. 17.

Looke for this purpose the place I cited before in the fourth reason of schisme out of *Irenaus lib. 3. cap. 2.*

in pure fine wheate, eate your Cods, huskes, chaffe, and what you will: Ye are nowe in the matter in controuersie betwene vs, we confesse. It hath been the question betwene Papists and Protestants, that is, betweene you and vs, full these threescore yeeres now together: who shalbe ỹ iudge to decide ỹ matters in cõtrouersie betweene vs, we say the holy Scriptures, and woorde of God, wee appeale to that: you say no, not the Scriptures, by any meanes. It is the Heretikes booke, let the writinges on both partes be perused for proofe and try all heereof: but let vs goe forwarde w̃ this reasoner. If our seruice being full of scripture, (as yee say;) it bee no good argument that the same is therefore infallible good; I pray you let vs know the good argumẽt ỹ wil proue your popish Latine seruice infallible good: It is cõtrary to ours, & ours to ỹ; an argumẽt taken of the contrary, will serue (it seemeth) your turne, that is: your seruice is therefore infallible good, because it hath no Scriptures, or is contrary to the scriptures, as it is in deed shewed plainely and plainly, if not to you, yet to all those that haue any eyes to see, eares to heare, or heartes to consider thereof. The whole Scripture, sir, is giuen by inspiration of God, and is profitable to teache, to improoue, to correct, and to instruct in righteousnesse that the man of God may bee absolute, and made perfect to all good workes. Good is the Scripture, nothing but good, euery way and most perfectly good. As bad as your seruice is, yet for shame, coulde your men not call it God his, or diuine seruice, without taking some patches of the Scriptures, to commend the same withall. If ours haue more scripture and in better order, as in deede not dalying therewith: at least let it not be blamed therefore, finde some other faulte in it. Let not the Scripture make our seruice like to wicked seruice for that respect, and vs in it to be like Iewes, Heretikes, and the Diuell, and his talke with Christ (so ye speake) vnlesse yee can make it for some like respect, and in such sense, as Christes comming to iudgement, is to a

2. Tim. 3. 18. 19.

theeues soden comming, and at vnawares. And then shall it not be preiudiciall to vs, nor to our god his seruice, nor auaile or help your cause. But I am not carefull to expound your meaning, that meane as seemeth, very vnhappily, I pray you set vs not to make Apologits or prayses of the Scriptures nowe. You cite Augustine, that it was alwayes the fashion of heretikes to haue scripture in their mouth, and to cleaue only to scriptures, and to refuse traditions as inuentions of men; though we bee not bounde to Augustine: yet wee aske you where Augustine hath it? Yee say against Maximinus, wee tell you as wee are inforced still to do, that you say vntruly. Augustine findeth no fault with ỹ Arrian Heretike there, for citing or vsing ỹ testimonies of the scriptures, but for abusing the same. For hee himselfe entreth that combate with the Arrian Bishop, and by scriptures confuteth Arrianisme: Augustine graunteth that the Arrian Bishop vseth the true testimonies of God his Scripture, which is more then we can graunt you Papistes now adayes: which for your fluttish handeling & false allegation of Scriptures, shewe your selues worse then ỹ old Heretike, who corrupted not nor peruerted the holy Scriptures: but the faulte that Augustine chargeth him with, is that he woulde prooue thereby, saith he, their false doctrine of Arrius, concerning Christe his diuinitie: which is not possible to doe. God his true scriptures can not prooue any false doctrine: The Art of Logicke woulde teache you so much, as I tolde you before. This is the abuse then that Augustine reprooueth, and wee with him, yea with God, Christe, and all the Godly: that where Arrius doctrine was directly contrary to the scripture, with sophistrie, glosing, and other shiftes; hee woulde goe about to maintaine the same, and hale in the scriptures by the haire, as they say, to seeme to prooue that which they condemne, whome; and his wrangling, Augustine by scripture, and by no other meanes confuteth. Wee are no Arrians, we are not, nor will not bee Heretikes, shewe that wee doe abuse the

August. Tom. 6. Contra Maxim. lib. 1. Initio, & versus finem.

Ratione 1. Ex falsis falsum, verumque aliquãdo sequitur. Ex veris potest nisi verũ sequi

the scriptures, as to ouerthowe Christs diuinitie thereby, or to establishe diuelish doctrines, deuised by our selues, or taken from other men as you doe, or els forbeare to liken vs, and our God his seruice, to wicked Iewes, heretikes, and Diuels; What you are, and your behauiour, let your doinges tell: whereof (as occasion serueth) euer and anone I giue the Reader a taste: here in this reason is (among the rest) some sparkes of your modestie, commended by your fellowe M. Howlet to the skie, in his Preface to her maiestie to discerne a Sectarie by his spirite and proceeding. Because you cite Augustine heere against Maximinus an arrian Bishop and heretike, and the first booke: I wish ỹ learned Reader to looke on ỹ place to see your cunning, or sleight rather; Augustine pressing the heretike to declare his faith of the father, the sonne, and the holy ghost, the Heretike ranne, as to a starting hole, to a councell of many Bishops, saying: hee beleeued as they beleeued, this is your maner aright, you knowe your diuinitie tale I am sure of the Collier and the great Clarke his scholler, commended and set vs downe by your side, as some heauenly Oracle. Howe beleeuest thou? Answere, as the Church beleeueth: and howe beleeueth the Church? answere, as I beleeue, further woulde hee not goe, but still repeate that, and this was no table for that great doctour and Clarke to marke, and carry away for his vse, and to teache other. But Austen heere checketh the heretike for that answere, and bideth him expresse his owne faith. Howe hee beleeueth, and not runne to the councell of Ariminum and name that. The words are these, Augustine saith to the heretike: Tell me thy fayth of the father, and the sonne, and the holy Ghost, Maximin. the heretike answereth: If you aske my fayth, I holde that faith which at Arminium, was not onely expounded, but also by subscriptiõ confirmed of three hundred & thirtie Byshops. (Here was a counsel of a great many moe byshops then were at your Trent meeting) Augustine sayth, I sayd euen nowe, and I repeate the same be-

Hosius. Aug. contra Maxim. lib. 1. initio.

The righteous shall liue by his owne faith *Habacuk. 2. 4.* Where is your *Implicita fides* then.

because thou wouldest not answere me, Tell me thy fayth, of the father and of the sonne, and of the holy Ghost. &c. And by and by after therfore I sayde thou wouldest not answer because whilest I required that thou shouldest tell me thy fayth of the father and the sonne and the holy Ghost. which I yet now aske, thou hast not tolde me thy fayth, but hast named the Councell of Ariminum, I would know thy fayth, what thou beleeuest, what thou thinkest of the father the sonne and the holy Ghost. If thou wilt vouchsafe, let me heare it of thine owne mouth: Sende me not to those writings which eyther are not nowe heere present, and ready, or I am not bounde to their authoritie. &c.

I beleeued therfore haue I spoken. 2. Cor. 4. 18.

No Augustine: what: not to a Councell and that of so many Byshops: No in deede neither to Councell nor multitude, but to the scriptures onely. And therefore against the same Maximin: he sayth afterwardes: neither ought I preiudicially to bring forth now the Councell of Nice (whiche made for Augustine and was the first most famous generall Councell after the Apostles time) Neyther oughtest thou to bring foorth the Councell of Ariminum (whiche wee heard euen now the heretike alleadged for him) I am not bounde to this councels authoritie (sayth Austen) nor thou to the authoritie of that Nicene Councell, No Augustine: Againe I say not bound to the Nicene Councell, No verily: Let matter with matter (saith he) cause with cause, Reason with reason pleade by the authorities of the scriptures, not proper witnesses of euery bodie, but common to both. &c. This am I the bolder with the Reader, to set downe, that we may see your skill and trust in citing the fathers, If one should followe all, he should make great volumes, which I doubt whether for your pleasures, it bee necessarie For the diuels talke with Christ, how I pray you did our Sauiour confute him: was it not by the scriptures as afore I sayde Augustine did the heretike: Yes, yes, still: and all by the scriptures, so necessary and profitable weapons are they, say or thinke you what you will.

Aug. contra Maximini. lib. 3. cap. 14.

Though

Though we finde not for that which followeth the wordes in Hierome, where ye sende vs to seeke them, yet because it may be the fault of the Printer, I presse it not, you shoulde haue prooued and shewed vs to be heretikes, before ye should haue applied that to our seruice: supposition is a bare proofe and serueth not: The strange howling, as of wolues and bellowing noyse of mad Bullockes that in your Synagogues you make, by your piping and singing in a strange tongue, in that you call your diuine seruice, seemeth to bee liuely expressed by Hierome both in this sentence, and elsewhere also when vppon these wordes of the Prophet Amos: Take from me the confused noyse of thy Hymnes, I will not heare the musicke of thy Organes (that worde doeth Hierome set downe, according to the Septuagints translation) The Prayer sayth he, of the Iewes and the Psalmes whiche they sing in their Synagogues, and the heretikes curious and set hymne or prayer (as one would say artificially done with descant and quauering) is a trouble vnto the Lord, & that I may so speake; it is the grunting of a hog, and the braying of Asses, &c, And in the new Testament, vpon these wordes of the Apostle: Singing and making melodie vnto the Lord: Let them heare (saith Hierome) whose office it is to sing in the Church; that God is to bee sung to, not with voice, but with heart: and that their throate and iawes are not to be annointed and cleered with oyntmẽts like players, that (measure and stagelike noise and songues maye by hearde in the Churche: but in feare, in deede, in knowledge of the scriptures although there be some man as they are wonte to speake of an euell brest or voyce. If hee haue good woorkes hee is a sweete singer with God, Let the seruant of Christ so sing, that not the voyce of the singer, but the wordes that are read, may delight and please, &c. Thus much out of Hierome whome ye cite vpon occasion of wolues howling and the bellowing noise of mad bullockes, that the reader, may see whether the same and the like agree better, with your curious pricksong and descant

Hierom. in cap. 4. & 8. Hose.

Hier. in. cap. 7. Hose.

Hieron in cap 5. Amos.

Composita. Laudatio. In tragidorũ modum Theatrales modu li.

Hieronim. lib. 3. in epist. ad Ephe. cap. 5.

κακόφωνον You know the meeter.

Non vox, sed votũ, nõ chor dula musica, sed cor non cantans, sed amans cantat in aure Dei.

deſcant in your latin ſeruice, or with our moderate and plain ſinging of Dauid his Pſalmes in the mother tongue. Hee that is deſirous to ſee more, how fitly your wanton and fleſhly melodie, or roring rather in your Popiſh Churches is repreſented by Hierom. Let him looke vpon Cornelius Agrippa, Eraſmus, Polidore Virgil, and ſuch like: who euen in our time ſo great plained of ỹ vnreaſonable & bruti ſhe diſorder in your popiſh Churches, and namely heere in England, for that is by expreſſe wordes noted of Eraſmus. Yee cite Auguſtin here twiſe together, and ſtill of the Donatiſt Heretikes, it was the firſt place ye cited in the entrance of your diſcourſe, how litle to purpoſe we there examined: wee tel you againe & again we are neither donatiſts nor other heretikes, that ſhoulde you haue bent your ſelfe firſt to haue prooued, that theſe teſtimonies might haue ſeemed to haue beene fitlye applied, as that vnprooued (and ſo is like to remaine) they iuſtly maye nowe bee applyed to you. Betweene your two places here alleadged out of Auguſtine. the ſame Auguſtine vpon the words of Dauid: I cryed vnto the Lorde, ſayeth well (and that to the Donatiſte): Crye you to the Lorde, not to Donatus: So ſay we to you popiſhe Heretikes: Crye to the Lorde, not to this Patrone, and that, which you haue made to your ſelues, not to this canonized Saint of your Popes, nor to that (whereof ſome, like ynough, are farre from heauen, and ſo from helping of you) Take the luſtie prelate of Englande, Your S. Thomas Becket for example, if ye will, or ſome ſuch like Saint of your making: wee ſay as Auguſtine ſayde in his dayes, according to the perpetual doctrine of the ſacred ſcriptures: Crie vnto the Lorde, not to any creature: wee adde furder with him euen in this place: Let no man be thy Lorde, for the Lorde; (hee meaneth in ſteade of the true Lorde of heauen) which vnder the Lorde woulde not bee thy fellowe ſeruaunt, &c; Whether it bee in heauen; Let God in prayer be A, per ſe, A, as they ſay: Or vppon earth, to ſhut out your Lorde god the Pope, and to bring him to bee but a

fel

Cornel. Agrippa De incertitudine ſcientiarum. Cap. 17. ſub finem. Annotation. Eraſ. in. 1. Cor. 14. Polidore. Virgil. de Inuentoribꝰ rerum. lib. 6. Cap. 2. &c.

Auguſtin in Pſal. 54.

fellowe seruaunt, with other. Let that God of heauen keep his prerogatiue, or else bee you (in exalting and setting vp that man of sinne) Heretikes with the Donatistes. Briefly, to shut vp this place, finde no fault with our seruice, for that it hath the scriptures, and put a difference betweene the Iewes, Heretiks, and the diuelishe peruerting and abusing the same, and the right vse thereof, with reuerence to our instruction and learning, that through pacience and comfort we may haue hope, which is an ende the Apostles setteth vs down, the same to be written for: Let it in all things be A lanterne to our feete, and a light to our path, as holy Dauid speaketh: For which causes also, the same is nowe published and made common vnto vs, by her Maiestie, and the State, Marke the great benefite the Churche of God here hath reaped thereby, and still doth: and yee shall shewe your selfe, besides your impietie to Gods worde, very vncharitable and enuious, to grudge vs the Scriptures, or to reproche the same vnto vs. Nowe, whether wee be Heretikes, that sticke to the scriptures, and to the sincere, plaine, and sure interpretation therof by themselues, that one place may sufficiently expounde another, that wee neede not run to men, to haue the true sense, but to let the holy Ghost euer expounde himselfe: Or you that cannot, nor will not bee content with this, but call for this doctours exposition: that doctours sense, and so foorth rouing and running at randon, if the worlde may not be iudge, yet I pray you let your owne Cannon Lawe be iudge betweene vs: Wee must take the sense and meaning of the Truth, out of the scriptures themselues, sayth Gratian, out of Pope Clement. And yet further out of Hierome: Whosoeuer otherwise vnderstandeth the scripture, then the sense and meaning of the holy Ghost, by whom it was written, requireth: Although he be not departed and gone out of the Churche, yet may hee bee called an Heretike: and it is among the workes of the flesh, chosen those things that are the worse, &c. Wee knowe the Queenes coyne by the

Rom. 15.

Psam. 119. 105. Nun.

Distin. 37. Relatum.

Hieronym in 5. Cap. Gala. Lib. 3. q. 3. Hæresis.

stampe,

stampe, by the Image, by the inscription, if it carry not that marke wee may lawfully refuse it: euen so in the matters and truth of God, &c. But it is time to proceede with you.

After you haue thus declamed agaynst the Scriptures in our seruice, you goe about to recken vp all the faultes ye can imagine to bee therein, which in a bedroll yee recken vs vp to be in all, about sixe: whereof you make two heads, one the thinges that be in it, the other the thinges it wanteth. It is happie yee can spie no moe faultes in particular but sixe: Surely, your Latine seruice, were lesse daungerous and hurtfull, if a man coulde in the whole, finde but halfe so many good thinges, amongst an infinite number of faultes, nay the whole must needes bee, not in part altered but quite vndone, reiected, and newe begunne againe, or els will there bee no Gods his seruice among you at all. For our seruice, it may haue some faultes, wee denie not: As it commeth to passe in things that goe through mens hands: wee accompt not our bookes of seruice a Byble, wee make it not equall with GOD his Booke. But this wee hold; what imperfections so euer there may be therein: yet all layed together will be no sufficient Reason for you, or anye man els: to abstaine from Churche assemblies here, which is the ende of this your Reason, and that it muteth vnto. You say our seruice is so naught, as it may not be haunted, we denie it: Let vs see howe you proue it: first in particular, you say it is deuised by our selues: different frō your Romish Catholike seruice through Christendome: so I take your words and meaning. As this is no warrant for the goodnesse of our seruice: so is it not hereby prooued to bee naught, so that yee vnderstande the same to bee so deuised by vs, as it haue a farder warrant then mans head and fancy, as being grounded and directed by Gods holy word: The summe; the grounde, the substance Gods, the outwarde forme and manner, or order done by godly men. There is in deede, no Lyturgie, or outwarde forme of publike Prayer for euery congregation &c; set downe, and particular

ticularly described in God his worde, it had been a matter endeleſſe and needeleſſe, to haue preſcribed euery particular thing, beongling to ſeuerall Church aſſemblies. The ſubſtaunce and generall direction is to bee had in the worde of God, and thence to be taken, and thereby in euery particular circumſtance to be ordred, for diuers and ſeuerall congregations diſperſed in many Countreys. The reſt is; the Application is to bee perfourmed by the Churches for their neceſſitie and vſe accordingly, and ſo may be lawful for this Church to doe the like, without your checke and controlement. Yee hearde before of the diuers and ſundrye orders and manners of Maſſes, in your Romaine Church, as yee call it, in Italie, France, Englande, and ſo forth. And your S. Gregorie (as is recorded by Bede) willed Auguſtine the Monke, to take that frō other Churches here and there, for this Engliſhe Churchs ſeruice, that ſhoulde bee moſt conuenient: Is it not knowne to all the worlde, that your Mattens, Euenſong, Complyn, Dirige, Maſſe, and ſo fooreth, was of diuers Byſhops of Romes patching. &c. And a long time a doyng before it was in that order you nowe vſe it. Did not your Trent meeting of late, agree and appoint your Church ſeruice ſhoulde bee reformed: did not your Pope according to that decree, euen of late yeres reforme your breuiary, and Miſſall, ywis ſir, wee giue no ſuch ſcope of reformation in our Goſpelling Churches, but teach and holde, that all ſhoulde be doen by, and according to the rule of God his booke, and holy Scriptures, as in matters appertayning to his Maieſtie, with all godly reuerence, and humbleneſſe of minde. You ſay it is altogether different from your ſeruice, ſo woulde wee haue it to bee: for that Poperie is too bad a paterne, to reforme Chriſtes Churche by. It is euen as vnfit to bee an example for a reformed Church to followe, as a fylthy hogſtie is to frame and build a Princes Palace by and more vnfitte too. The freer our Churches and aſſemblies be from Popiſhe corruptions, the more happie be they a great deale. You knowe in that olde

Beda Eccle. hiſt. li. 1. cap. 27.

Pius. 5. Anno. 1566.

and vnhappie controuersie about keeping of Easter in the Primitiue Church: howe the fathers thought it vnmeete to followe the wicked Iewes, who had crucified Christ, in obseruing their Easter, on the foureteenth day of the first moneth, as Constantine then emperour wryteth. And ỹ gospel I am sure no better, but a great deale woorse, agreeth wᵗ poperie, & our christiã religiõ wᵗ your romish seruice: & therfore we easily admit that it is false, that our seruice differeth in nothing from yours, but that it is now in English, which was then in latin, so were our English seruice too too bad: We would haue you and all the worlde thinke otherwise of the matter, and we wishe you take no occasion thereat to thinke so, wee are content to ease you of the paine to compare or proove that point. You say, the hotter sort of protestants called Puritanes, condemne the seruice of the protestants here, and refraine from it as much as Catholikes doe. Though there be that wish a more full reformation of the whole Churche and religion, yet knowe I none of the godly learned, that say with you, it is vnlawfull to come at Church assemblis heere, nor themselues refraine frõ them: There may bee some fewe simple vnlearned folke, that of hatred to your superstitious, and intollerable bloodie dealings afore time, wherewith by their wills they would haue no communion or fellowship, that may make some scruple therin, for that they of zeale defie ỹ remnants, steps, traces, ceremonies, and all affinitie and likelihood with Poperie: but howe agree they with you, and you with them? euen as as dogge and cat, as they say, so little vauntage haue you by them. Your mindes and purposes beeing so contrarie the one to the other, I minde not to bee a Patrone of euery bodies cause, yee haue heard what I said before of that matter, whither, I here referre you till I heare your answere. Such godly moderation woulde I haue kept in this matter, as I trust can and will offende none that are godly. Wisedome may not quenche zeale, zeale may not destroy wisedome, godly zeale, and godly wisdome may stande together

Eusebius de vita constan. lib. 3. cap. 17.

gether, and goe together: and so must doe, and in Gods matters, the worde of God must direct and order both. Let mee I pray you aske of you, whether they of your side that wished, and sought for reformation of your Popishe seruice at Trent meeting, condemned the same, & refrained from resorting to your Popishe Churche and seruice as much as Protestants or no? I weene you will answere me, no. Then let that serue to answere you in this point heere. You say the Scriptures are read among vs in false and shameleſse translations, &c. This is the next particular fault you find: And this were to be hearkened vnto, if it were true, as it is most impudent and false; still you goe about to bereaue vs of the Scriptures: which I would haue the Reader mark; it is your olde practise: Yee say this hath beene shewed in particular by many learned men, ye say so onely, and there you leaue them, and that they haue saide: And vntill you particular out of your learned men, wee can say nothing: but that they haue carried shame for their malicious lying and slaundering. Yee threaten wee shalbe iolily quayled in this matter shortly, and by whome I pray you? Forsooth one of your coat telleth vs, by Gregory Martin. Alas poore man, hee is but one, and farre inferiour, and too weake to deale with those and so many graue, learned, and godly fathers; that haue to God his glory, the Churches inestimable benefite, and their owne singular commendation trauelled in translating the English Bible: But let him goe, and your bragge and threate, till wee see more and heare further from him. It may bee wee shall receiue some profite and benefite by him, to amend some little faultes that may haue escaped men aforetime. You know howe harde a thing it is to doe such a worke so absolutely, as nothing may be missing or wanting therein. Though he bee an enimie, yet wee will not refuse to bee admonished by him: wee will maintaine no faulte as you doe, wee will stande in no errour. Let it bee shewed and prooued a faulte, and it will be mended with all thankefulneſse to the admonisher: But I am afraide all

Ye wote what this meaneth: *Bonus quandoque dormitat homerus &c. opere in longo, &c.*

will bee but poore spight, and this maketh mee the rather to thinke so, because your faultes heere set downe are no better: you are pickling and carping at our English translation of the Bible: You cannot tarry tyll your friendes booke come foorth. I remember what was said in Queene Maries dayes, when yee burned the English Bibles, to excuse so horrible a fact withall: ye said the Bible was naughtily translated, and being demaunded a better by the people that were loth to forgoe that till they had a better, yee promised they shoulde haue it better translated: that promise since that time you haue forgotten, at least you haue not vntill this day performed the same; possible you will better thinke thereof nowe, and yet I hardly beleeue that. But let vs heare howe clarkely and woorthily you handle your selfe, to shewe manifest and wilful corruptions in our translations to drawe the Scripture to our owne purposes: Throughout the scripture where Idols are forbidden, they translate it Images, say you. Howe can this be better checked, and prooued a plaine lye, and a slaunder; then in looking vpon our Bibles, which in the old Testament and the newe also vse the worde of Idols and Idolatrie. Wee neither refuse, in time and place as occasion serueth, to set downe ẏ name of Idols, nor yet are we in fond loue with the name of Images. Let the Christian Reader try herein this discoursers trustie truth, by looking into the English Bible, heere authorised and vsed in Churche assemblies vnder her Maiestie. Yee say: throughout the scripture where Idols are forbidden, wee translate it Images. If this be an impudent vntruth and no better, but a lewde rayling against our godly translations of the Bible: then who may trust you in other matters? Howe shall wee thinke ye deale honestly and plainely in this cause? And that it is no better: will I vndertake briefly to shewe (to giue the Reader herein also a taste of your hollowe double dealing) though I be weary in following you, it commeth so often: First in our Scripture seruice; then in some Chapters of the Bible in

the old and newe Testament, besides; let the Reader looke in the 115. Psalme, the 4. verse: there shall hee finde that thus it is Monethly read in our Churches, on the three & twentieth day of the moneth, at Euening prayer: Their Idols are siluer and golde: euen the work of mens hands, &c. Is not heere the worde Idols, and Images? In the Epistle read on Easter day, taken out of the 3. Chapter to the Collossians: Couetousnesse which is worshipping of Idols. Heere is againe read Idols, not Images, in our trãslation. Then are your wordes of vs vntrue, & a slaunder of our English translation of the Bible. Aboue these 40. yeeres hath it beene thus translated in our Englisn Bibles. Lying, it seemeth cost you no money: But how is it in your Romish translation? in both places Images; thẽ condemne you that: and yet we doe not so for that, nor in that respect, wee say all commeth to one in both places, howe say you? But let vs leaue your translation, & answere for our owne. You say: throughout the scripture where Idols are forbidden, wee translate it Images. This is your example to shewe our translations in Englishe to be naught: let mee reproue this your saying by contrary examples taken out of our English trãslations, & yet will I alleadge no other translation herein then ẏ which is aboue fortie yeres olde. The other yee haue lesse to complaine of, that haue beene since translated: And yet I diminish nothing of the fidelitie and authoritie of that translation in King Henrie the eight his dayes, which it wel deserueth among al ẏ godly. If any bee well translated in Englishe; Allowe English Churche that, Bibles some bee faultlesse, euen in these places for that you carpe other for; at least before you burned all, you should haue giuen vs a better of your owne translating, which you will neuer doe, vnlesse you woulde be accounted enimies rather to the Bible and matter it self, then to the translation: But I will proceede with the worde and name of Idols, which yee say wee: throughout the scriptures translate Images, & take vpon you to shewe

Simulacra.

why wee doe so, full Clarkelye. Besides that, I haue alredie sayd, and that the diligent reader may obserue and gather of himselfe: let, among other, these places be read in the Bybles translated in our noble King Henry his dayes, her maiesties worthie Father, to shew the adversaries caulling and lying vanitie, first in the Law, and the Prophets; that is the olde Testament, then in the newe, Genes. 31. 35. Thus readeth the English Byble: So searched he, but found not those Idols. Leuit, 19. 4. Ye shal not turn vnto Idols. 4. Kings. 17. 12. They serued most vile Idols. For the Prophets looke, Esay. 42. 17. and, 44. thrise; verse, 15. 17. 19. A God and an Idol: an abhominable Idol, &c, and, 45. 20. Haue they any vnderstanding that set vp the stockes of their Idols, & pray vnto a God that cannot helpe them, &c. Ezek, 8. 10. and the 6. foure times, verse. 4. 9. 13. twise. &c. For Idols & Idolaters you haue this word in ỹ very last booke and last chapter of the new Testament. ver. 15. & Reuelatiõ. 2. Idols twise. verse, 14. 20. Let this serue to note your vntrue slander. To worship or religiously serue besides God, we make the same an Idoll. The outwarde representation also thereof, or Image, is in scriptures called an Idol: Hee nameth an expresse place here: where we shall find Images for Idols, in the very last wordes of the fifth chapter of Saint Iohn his fyrst Epistle. First, that is but one place and one example, which is a very bad proofe to shewe that wee translate Images for Idols throughout the scripture: next thus it is read in our Church assemblies at this present, what euer this lying quareller dreame: euen in the Byble translated vnder her maiesties gouernement and printed with priuilege, by her highnes Printer Richarde Iugge. 1568. and. 1572. and set into Churches and there dayly read and expounded Babes keepe your selues from Idols. Then are you not maduised onely, but a shameleſſe lyer and a slanderer and abuser of the people. So is it likewise translated in the english Bible printed at Geneua. 1560. in the beginning of her maiesties happy raigne and dedicated vnto her

highnes

highnes: So is it translated in that worthie Theodore Beza his newe Testament dedicated also to our Soueraigne &c. But how is it translated in your authenticall translation I pray you? that must alone bee approoued and receiued without checke, and all other in comparison therof reiected: There is that faulte ye charge vs with, if that be a faulte; as in deede I iudge it to be none, or not so greate; Idole beeing the Greeke, and Image the Latin and English word: Then if any English Bybles haue left the word Idols and vsed the word Images in this place of S. Iohn yet is no more done, thē you permit your selues: and therfore yee need not call it manifest and wilfull corruption, &c. Except it be to discredite that, you account your owne translation: If that bee your grieke to see or heare the word Images in 1. Iohn the. 5. 21. forbidden: though it be not greatly materiall, the circumstance considered, yet to satisfie and please you (if that will serue) that word Image is remooued, and the Greeke worde Idole kept in diuers of our english translations, why mend you not your own common latin translation, not here onely; wherewith we charge you not; but in infinite other places, wherein the same is verye corrupt. Where you would cleere your church of Idols and Idolatrie, by his childish distinction betweene Idols and Images: It is so wel answered as I neede adde nothing to that the Godly learned haue hereof sayd. Ye know it is Hierome his manner on the Prophets to applie to the times and persons vnder Christ, that which is spoken of Idols and Idolatrie, vnder the Prophets, to shewe their are among Christians Idols & Idolatours; that wee neede not cast the same from vs to the Heathen; as though Christendome were free frō Idols and Idolatours. Which I would it were (if it pleased God) but will neuer be, so long as you maintain Images in churches, & the worship therof: which is cleere & plaine Idolatry: In yours & all other religions, mans vaine fancie, braine, & idle head, is the source, fountaine, and first shop, to conceiue and deuise Idols and Idolatry in, afterward the hand is made an

instrument

instrumēt to fashiō & frame an outward forme or picture of that Lye, which is there first conceiued. &c. Call the same a God, an Idole, an Image, a Picture; or what you will: In grossenes, & in cunning there may be some diuersitie; in effect al is flat Idolatry, whatsoeuer we choose. Let al ỳ would iudge who be shamlesse corruptors and wylfull to drawe, yea to peruert the scripture to their owne purpose in this point that I talke of, to goe no further now: They that heere translate Images; as your vulgare translation Eraimus; and some other doe; But not (as I haue shewed) the english Byble, printed in her maiesties raigne, and read at this day in our Churches, as yee vniustly slander: Or you Papists, that for the retaining and maintaining of your Idolatry or Images and Image worship among the people; haue quite raised out the second commandement of the ten, agaynst Images and Idolatry, or if you will haue it gentlier spoken, haue left it out of those latin and english primers and bookes wherein the ten commandementes were expressed to be learned of the common people here in times past: I know your shift for such forgerie; but yennight me thinketh, haue let the wordes stand, and follow in order as God pronounced and propounded the same to his people in the scriptures, ten wordes are not many, you might haue kept your shift for a better purpose; if it so had pleased you: For the matter, as the scripture telleth vs, that such stuffe teacheth lyes, & is contrary to the doctrine of the same scripture: So Lactantius sayth; vndoubtedly there is no religion where an Image is, Images are voyde of religion, &c. And the Heathen and heretike charged the Christians in the primitiue Church with this, that they had no Images; as though Christians had beene too blame, for being without Images, who if they had had Images, coulde not haue beene so charged, or might haue answered at the least, otherwise than they doe. And as one of your owne men writeth out of Hierom; almost all the ancient fathers condemned the worshipping of Images for feare of Idolatry, than the which

The papistes in reckoning vp the ten commandements leaue quite out the second commandment.

Ierem. 10 14.15
Abacuck. 2.18.
Lactant. lib. 2. *ca.* 19.
Origen. contra. celsum.
Arnobius contra Gent. lib. 6.

which,no wickednes can be greater.&c. Famous is the story of Epiphanius translated into Latin by Hierom; who cut in peeces the paynted vaile wherein the image of Christ, or some saint was hanging at the dore of the Temple: for that it was against the authoritie of the scriptures; that a mans image should hang in the Church,and against our religion, Epiphan. Iosayth hee: And more famous yet,is the publike edict of sundry the olde christian Emperours, in forbidding Images, and the worship thereof;not thinking it to pertaine to religion,that the Image of any should be worshipped, no not of Christ;whose Image,by name they forbad: as in their decree is to be seene.&c. You see the hanging of Christes Image in the Church,or any Saintes; the worshipping also of such Images is condēned and forbidden: Now would I know of you in what commandement,the same is forbidden,vnlesse it be in that which forbiddeth Idolatry & Idols? Plead against those of your side,against these anciēt fathers ẏ emperours.&c. If ye needs wil: Say what ye wil, yé shal neuer be able to cleere your Images set vp in Temples, from being Idols,nor your woorshipping thereof,from idolatry:which you must doe better than hitherto, before you can make vs beleeue the contrary,or otherwise of them then the scriptures and antiquitie teach and report of Images; Blame them not and say,they should haue sayde: of Idols. What though the Image of God according whereunto man was made,be not,nor be translated by vs, nor called an Idol;As we vse the word at this day? What though (to goe further)her maiesties image in her coine or otherwise be free from that grosse terme?&c. what maketh all this, for excusing and cleering your religious Images (that I maye so speak)or those that are made for religion,from being Idols; which are painted,carued,grauen,set vp in churches,decked fenced,clothed,crouched vnto, kissed, offred vnto, praiers made before them,and lightes set vp,with such other superstitions? Is the one case and the other like? Doe you finde your Bybles faultie in this point? Or can you reprooue

Polydorus Virgilius,de Inuent.lib.6. cap.13.

Epiphan. Iohanni.Episcopo. Hieroso-lym.

Hieronym. Tom.2 inter Epist. Hieronim.

Vide.Pet. Crinit.de honest. disciplin. lib.9.cap.9.

our speech and talke? You roue at your owne pleasure and at random, to maintaine your fooles bable: howe will you maintaine your Paraphrasis, or farre fetcht Periphrasis and Circumlocution vpon the fifth to the Ephesians, to be a better and more faythfull translation than our english Bybles set vs downe; you shall neuer finde, I trow, the wordes yee heere set vs downe, in the fyfth to the Ephesians, in any Byble, Latine, or English, Greeke, or other. You are the first peruerter and falsifier of the Greeke, Latin, and English translation, in that place, that I know: Thus saye you, S. Paule saith; that a couetous man maketh his money his Idole, Thus say some of our English translations, A couetous perso, which is an Idolator. Thus other (which in sense is all one) A couetous person, which is a worshipper of Images. The former translatiou of the two, keepeth the Greeke worde vsed now in english, the other rendreth the same in meere english termes and both well. You neither keepe the Greeke nor render vs the same in english faythfully; but tell vs your owne meaning: For the matter you vtter your owne great folly in so foolishly dallying with the scriptures. If your common translation maye render vs these wordes Idolatry and Idolatours sometime; seruice of Idols as here, sometime seruice of Images, as Coloss. 3. 5. &c, Why may not our english translatiõ likewise render the same, sometime Idolatry and Idolators, sometime woorshipping of Idols, as Coloss. 3. 5. and worshippers of Images, as heere. &c. Checking our translation, you checke by more right your owne: But I maruaile howe you that looke so narrowly into our translations, passe so great fault here in your common translation, as you construe the matter: To excuse your Idolatry withall, you make a curious distinction betweene λατρεια, and δουλεια; that is, worship & seruice, And here your own translation rendreth λατρεια; seruice, so confounding both wordes: howe agreeth this with your subtile distinction? Let the reader now hardlye, iudge of the whole betweene vs, and in conscience tell; who

Looke Ephe. 5. 5.

πλεονεκτης, ος ἐστιν εἰδωλολατρης. *Vulgat. Auarus, quod est Idolorum. Seruitus.*

Latrie and Dulia.

vseth

bleth more sinceritie and more fidelitie in translating and handling the scriptures: you: or wee: Thus much concerning the first fault you vniustly finde with our english translation of the Byble; taken out of 1. Iohn. 5. 21. and of Images Idols and Idolatry; and your subtile distinctions betweene images and idols, Latria and Dulia; and your vaine excuse of your Popish idolatrie, &c.

Yee cannot stande, yee say, to rehearse our like absurd translations in infinite other thinges. No maruell, if yee bring the like to this out of Saint Iohn, that is: false slanders, though yee cannot stande to rehearse the same: For it is no honestie, neither needeth it; and you may bee ashamed thereof, if yee can blushe: wee can make you no answere to that which you note not, nor set vs downe: But this I say, hee that shoulde enter your common translation the Bible in Latine, so aduaunced & approued of your side, ỳ none may cõpare wt it: but it must stand alone without checke and controulement, &c. As your Pope, with his Popish Trent Councell hath resolued, shoulde easilier find a way in, then well get out againe, so corrupt, and wilfully, and shamelesly corrupted is it. In the place of 1. Iohn 5. 21. and diuers other like, will you (for all the fault you finde) correct your owne vulgare translation, or abide by it to the popes face, that it is not scripture, except it be thus: from Idols, but manifest and wilfull corruption: I weene ye will not, you know the perill of it too well: But let vs leaue ỳ. Byde any thing in your selues, byde nothing in vs: This is your equall rule, I pray you Syr, what made you; euen in the beginning of Genesis, in that notable and comfortable promise of mans restoring after his fall by the seede of the woman Iesus Christe, to turne that was spokẽ of Christ, ouer to the Virgin Marie, to change the gẽder, and in steede of He, or It, that is: Christ, or the seede; to say in your vulgare or common translation: shee, that is the Virgin Marie; and so to peruert, not onely the wordes but the meaning of the holy Ghoste. Let Lyra, and other

Ab Idolis.

Gen. 3. 15.

Ipsa for Ipse & Ipsum.

Commentaries thereupon bee ſeene. Surely I thinke the Diuell himſelfe was the Authour and father thereof; as hee was of the Ladies Pſalter, and ſuch other impieties: Let your Hyperdulia helpe this treacherie, you were beſt deuiſe defuſed tearmes, to helpe defuſed and naughtie matters: If Chriſt be our Lord, you will needes haue the Virgin Mary; our Ladie. If hee bee king of heauen, Shee muſt be Queene. If hee bee aſcended, wee muſt thinke She was aſſumpted, &c. I will not heere followe your abhominable ſuperſtitions and Idolatries. What mooued you in the newe Teſtament, in ſteede of ſweeping the houſe, to tranſlate it in your vulgar tranſlatiõ: ouerthrowing the houſe? Inſomuch as your Expoſitours, making Comment thereof, ſhewe howe the woman ouerthrewe the houſe, ſome taking it, ſpoken by a figure, ſome ſimplie, in deed, and plainly, as the woordes lye. If it were a fault in the Printer, why cauſed it you not to bee amended, when yee were admoniſhed, and founde it out? eſpecially, ſeeing it deceiued your learned writers; to make vs falſe Commentaries thereon. Why retaine you that corruption ſtill in the Text in both places, and ſet down the true reading aloofe in the margin, in ſundrie Bibles of diuers Printes? Why in that notable oppoſition betweene grace and workes; haue you left out in the Romans 11.6. theſe woords in your tranſlation? But if it bee of workes, it is no more grace, or els were work no more work: The reaſon may eaſily bee ſpyed; becauſe you will bee thought to bee great friendes to workes, ye are content to become enimies to grace. Why are not theſe faultes with other, being ſo notorious, ſo often tolde, and cryed out againſt, amended in your corrupt tranſlation? I think the religion you beare to your Pope, and to the tranſlation by him authoriſed, ſtayeth you; els for ſhame you woulde haue mended ſo groſſe corruptions, and haue ſloung them out of the Text of Scriptures, and reſtored the truth, and the Text: But your religion towards the Pope and Poperie hath taken away all religion towardes God and his worde; As may bee ſeene in infinite

Luke. 15.8. σαροῖ, verrit Vulg. { verrit aut euertit.

places of the Bible, obserued by the godly and learned aforetime, and nowe a dayes, and by diuers of your owne side; and notably in the Newe Testament by Faber, Valla, Erasmus, &c. and by those that haue examined and answered your Trent Coūcell; as Caluin, Kemnitius, & other: To whose writings I refer the Christiā Reader herein; to turn all that heere is saide against vs and our translation, vpon the Papistes, and their corrupt translation of the holy scriptures: which I would haue forborne to haue entred into, except necessitie, and this discoursers importunitie had pulde mee into this odious matter; to shew the Papistes partiall and hollowe dealing heerein.

Nowe because this common Latine translation of the Bible hath gone and still doth with many, vnder the name of Hierome his translation, and hath gotten thereby credit, for the man his great learning; our aduersaries also (as seemeth) woulde faine haue it reputed for Hierom his: Therfore shall it not be amisse (out of many places) to bring one, out of Hierome in his Commentaries vpon the Scriptures, which plainely condemneth, and reprooueth these Gentlemens corrupt translation, as not good; and so none of Hieromehis. A little leauen corrupteth the whole lumpe: Thus the olde translation, as they call it. Hierome thus: a little leauē leaueneth or sowreth the whole lump, & immediatly after in his Cōmentarie on those words It is ill; in our Latine bookes, saith hee: a little leauen corrupteth the whole lumpe; and the interpreter translated rather his owne meaning than the Apostle his wordes, &c. A shrewde checke of your translation, by Hierome. Why will yee not mende it? If you say it bee Hieromes, Why will yee not let him mende it? But let vs proceede for ẏ place of the second booke of the Machabees (which is the seconde faulte you find in our trāslatiō of ẏ Bible) cōsidering ẏ it is neuer read in our publike church meetings: you might haue spared ẏ frō being a fault in our seruice: sauing ẏ wher you find none, ye think good to deuise & imagine faults, & to put the same vpon vs, will we, nill wee. If yee

Galatians. 5. 9. Modicum fermentum totam massā corrumpit.

Hieron. Lib. 3. in 5. ad Galatas.

2 Machab. 12.

ye had had any stoze, ye might & would, no doubt, haue made better & fitter choyse to haue found faulte with the English translation read in our assemblies: either your skill is not great, oz your stoze poore and slender, oz lastly our English Bibles, too well translated; to bee iustly controuled by you. Your conclusion grounded vppon so weake and slender pzemises oz pzooses thereof, must needes but ill fauouredly followe: This I say (and when I haue saide, yet repozte mee too any learned indifferente Reader, vppon conference with the Greeke, to Judge) that in these bookes of the Maccabees (which are among the Apocrypha, as they are called, that is pzivately and secretly read rather, thē opēly appzoued & receiued to be canonical scriptures, as Hierom sayth.) Our english bibles keepe moze fidelitie, and come neerer to the Greek text than your vulgar translation, and moze helpe (vpon conference) shall the Englishe Reader haue, to vnderstande the sense of the Authour, than at the other: Although in deede the Greeke it selfe, euen here, be somewhat diffused and darke: And therefoze no maruaile (the oziginall oz fountaine being troubled) if translations bee not the playnest. Iosephus, a Jewe, hath in Hebzew witten fiue bookes of the Jewishe Hystozies, from their captiuitie in Babylon, vntyll Pilate their President: In which bookes (among other thinges) are witten the wozthye Actes of the Maccabees: And entreating this very place in that booke, he maketh no mention of this pzayer for the dead. And this Joseph, Ben Gorion, is thought to bee that Iason of Cyrenæ, out of whome this booke of the Maccabees, was taken as an Abzigemēt: So as I maruaile howe that shoulde ozderly come into the Abzigement, whiche is not founde in the bodie of the storie witten at large: And yet the Abzidger doth but tel his opinion of Iudas, and his facte: wherein if he haue not said and done as he shoulde, let him (as he requesteth in the ende) be pardoned; especially, seeing he leueth the truth of things in particular, to the Authour: Besides this, it is noted to be contra-

Ecclesia inter Canonicas scripturas nō recipit, saith *Hierō*, *Prefat. in libros Solomonis. &c.*

Ioseph, Ben Gorion, hist. Iudaic. lib. 3. Cap. 19. looke 2. Macab. 2. From the 23. verse, to the ende of the Chapter.

2. Maccab. 2, 28.

noted to be contrary to the custome of the Iewes, euen to this day: to sacrifice, or pray for the dead. And what commaundement or warrant is there in God his Lawe for the same? Lastly, to leaue other thinges, the example of Razis, in killing himselfe (an ancient and famous man among the Iewes) seemeth likewise to be commended in this storie, by this abridger; which is not iustifiable by the scriptures though. Yee neede not therefore make so great a doe, vpon the one particular example of Iudas, thus commended here, to grounde a doctrine thereon for oblations and prayers for the dead: nor checke our English translation in the 12. Chapter of the 2. booke of the Maccabees, if you consider the matter well, sauing that where you haue little or no proofe (as the Canonicall Scriptures proue not that article) there you had neede make much of a little, or but of the shewe of a thing onely. Your deuised Purgatorie, and Dirriges, and Masses, &c; haue made this doctrine of prayer for the dead, so gainefull vnto you, as you are nowe lothe to let it goe. The godlie learned and my good brother, D. Fulke, a paineful and profitable minister in Christs church, easeth mee heere by his trauaile: As he doth in many other places; that I may nowe the more haste to an ende; that the Reader findeth not in one to his contentment, that possible may he finde in the other. I referre therefore to him, in that may be here missing: and walke somewhat the more confidently and at large after him and his answere hereto, which is gone before, because he is well knowen (God haue the glorie) to be so sufficient as he is. Thus much concerning the Scripture, read in our Assemblies, &c. So yee speake too lauishly and lewdly. Let the reader by this, iudge in the rest, of your vpright, honest, and plaine dealing: which if you write againe, I wishe you to bee better aduised in: if you haue respect to your honestie and good name. 2. Macc. 12 41 42. &c.

You say, and belie vs, that throughout the Scripture where idoles are forbidden, we translate it images: And here in your margin, ye say: See the English Byble Dedi-

cated to King Henry. It is worth the noting; that where this gentleman findeth such fault with the Byble Dedicated, as he saith, To King Henry ỹ 8. & chargeth vs, or side, and men, with that translation: those of his owne side then approued the same, and some of the greatest Clergie men, were then doers and dealers therein: He shall neuer bee able to denie, but that Cutbert Tonstall, a piller of the popish Church here, Bishop then of Durresme, and in Queene Maries time also; was a principall man in perusing that translation, at the king his commaundement. If your self had looked but on the very first chapter, of the first booke of the Maccabees in the Englishe Byble, and the latter ende of the Chapter; besides that you might haue seene, whose successours the Pope and you Papistes bee; in renting, cutting, burning, and destroying Bybles: 1. Maccabees 1. 59. 60. Yee might haue founde the wood idole and idoles; foure times vsed, there in the Englishe Bible, translated in that our renoumed Prince his dayes king Henry the 8; once more in deede than in your common translation, that ye make so much of. Let the reader looke the Chapter and iudge: So farre are we off from that you vainely surmise, and put vpon vs: measuring vs by your owne foote. The seconde fault you finde, is for that our God his seruice and sacraments, is not sayed and ministred by Priestes, but by meere lay men (so ye speake) though wee haue, but too many of your Popishe Priestes among vs; But (Sir) for this ground of your Reason; Is the seruice or sacramentes therefore to be accompted naught, because the partie that ministreth the same, is not a conuenient minister? Ye doe not make, I take it, the sacrament to depend on the worthinesse of the Minister. As for saying Church seruice, that God his Ministers are bounde vnto: it is the preaching of God his word and gospel, the administring of Christ his Sacrament; Baptisme, and the Lord his Supper, and withall to make publique Prayers, with the Assemblie; As in deede these thinges can not bee performed without pub-

1. *Macca.* 5. 54. 57.

lique

lique Prayer,&c. Other seruice,as your Popishe Mattens, Masse,Euensong,Compline,Dirige,&c. Wee leaue willingly to your popishe Priestes,of whom and their office in Christe his Churche (no more then of this kinde of your seruice) wee haue no mention nor warrant in al the Newe Testament: But for sacramentes, doe you not holde, I pray you, and teach with your Canon lawe taken out of Austin;that Baptisme is holie of it selfe; which is giuen in the name of the Father,and of the Sonne, and of the holy Ghost;so that there is also in the same sacrament, the authoritie of tradition by our Lord to the Apostles, and by them to the Bishops,other Priestes, and laye persons also that are Christians, comming from the same beginning and stocke,&c. And in the glose there: the Lord deliuered the forme of Baptising to the Apostles, and by them to others,euen lay persons. And in another place, pope Iohn saith:to do this work of baptising,if it be needful,is freely graũted to faithfull lay mẽ,according to canonical authoritie. First therfore I say, for this place,ỹ your Priestes be intruders into Church offices without lawfull calling from God: Next, if lay men haue any thing to doe in this businesse of Churche ministerie, I say they take the authoritie from your popishe religion,not from Christ,nor the Christian religion that we professe. Thirdly,I say that this is no sufficient reason to stay from our Church assemblies,whereto you driue,neither is one bounde alwayes to enquire of the person,or certainely to vnderstand, whether hee be a Priest,or no,before they come to the Church, or receiue: but to respect the matter,which is God his, the edifying of our owne consciences thereby,&c. and for the rest to suppose,the man that executeth that charge is a publike church minister lawfully called, or standeth and is reputed for such a one,at least;while the Church and state disalloweth him not. I speake not in defence of any that without lawefull calling,medle in Church functions,nor that they of authoritie,may suffer and beare with such, or let them alone:

De cõsecrat. distinct.4:ca. Sanctum ex Augustad Fortunat.

30.q.1.ad limina.

I speake only for the satisfying of priuate mens consciences in this case. Lastly, I say, if that be your let of comming to Church, it may be soone eased: For there be diuers, and to many as I sayed, here in the Ministerie that haue bin afore time priestes: Chuse your place, your person, and come to Church; but you meane it not, I weene, it is but a shift and a cloke, to couer more mischiefe vnder: For the name of priestes, because it is somewhat doubtfully taken, and wee loue to speake playnely: Therefore we call such, Christ his Ministers, Pastours, Byshops, or Ouerseers; and such other names as we finde in the Apostles writings; doe wee giue our church ministers, agreeable to their holy functiõs. We leaue the name of Priestes, and their sacrificing office, as vnwonted and vnused by the holie Ghost in the newe Testament, in Church functions, in the time of the Gospel: whõ, and whose phrase of speaking, in his matters especially, we like well to followe so much as we may; though wee loue not, in the meane while, to striue about names, where the matter is plain. You quot your margin, but you set vs down the words of no expresse testimonie, neyther in deede is it materiall to stande vpon wordes, or to coulour thinges by doubtfulnesse of speach, when the matter is euident: And therefore leauing your priests and priesthood without all foundation and staye of God his booke, yee turne to the Apostle in the Epistle to the Hebrews: whiche after your manner yee cite falsely against vs, and runne at large: that no man may take vnto him this honour, but he that is called (of GOD, shoulde yee haue sayde) as Aaron was. Ye say true: For in deede, no man is meete to bee our high Priest, but Iesus Christ, who was appointed and called therto of God, and of whom, and his preisthood; Aaron was a figure. The more wrong a great deale doth your pope to Christ, and to his church also, to take vpõ him ỹ title & office of high Priest in Christ his Church, without warrant from God: seeing it was allotted by a singular prerogatiue to our Sauiour Christ alone of his Father; As the Apostle by

Ἱερεῖς. *Sacerdotes. &c.*

Heb. 5. 4.

and

by in the next verse declareth: Thou art my Sonne, this day haue I begotten thee. And againe yet straight way: Thou art a Priest for euer after the order of Melchisedec. The greater and more is your fault still, that will needes succeede him in the office of Priesthood whether he will or no: When hee neither needeth, nor shall haue any successor: As who liueth a Priest for euer. And calling all Christians into the fellowship of his Priesthood, hath made vs a Royall priesthood, and Kings and Priests to God, euen his Father, without appointing any to serue the office of a sacrificing priest in Church Ministerie. Shewe as good a warrant of God his calling you, to the office of Priesthood, to sacrifice the Sonne of God dayly for the quicke and the dead, &c. and wee will yeelde, but yee can not: Nay yee cite the scripture against your selfe: ye tell vs much of men, of fathers, counselles, fained Canons of the Apostles, and the authoritie of the Catholike Church.

Heb. 5. 4. 5.

1. Pet. 2. 9. Reue. 1. 6. 1. 5. 10.

You say, because Ministers be not ordained by such a Byshop and Priest, as the Catholike Church hath put in that authoritie, therefore they haue no autoritie in Church matters. I finde two faults here with you: one for clipping the king of heauen his lawfull coyne, or leauing out a worde of importance in this text, of the 5. to the Hebrews: For ye should say: that is called of God: But it is your maner, ye can doe it well enough: we haue nowe taken tryall thereof but too much: and yee thinke ye may doe herein what ye list without controlement. The other fault is, that when you haue put God his name out of the text, in whome the Apostle sayeth, the authoritie is to call, and appoint, &c. If yee did cite that text, to proue that all Church Ministeries, and ministers must haue God for their foundation and Authour, and must be called of him; wee would finde no fault: But you place in God his steade, your Catholike Church, of Rome you meane I trowe. This dealing wee cannot away with: where God is shut out, what haue we to doe with men, or the Churches authoritie, &c. The sentence

1.Tim.5.22 of S. Paule to Timothie, speaketh nothing of the dignitie of the high Priest. Ye neede not haue put in therefore, this dignitie, there: neither speaketh ye one worde of your Popishe priesthood and Priestes; but of those he called before Ancients, or Elders; in that Chapter where ye finde, laying on of handes; ye meame of making Priests, and giuing orders by and by: But that ye like any phrase better than the Scriptures, ye might haue also called Timothie, with S. Paul, an Euangelist, &c. as wel as by a name which ỹ scripture giueth him not: it is not nowe ỹ first time you call him thus: The name I denie not is honest, lawfull, & vsed in the scriptures: But because it is diuersly taken sometime generally, sometime particularly, and in vse of speeche with vs, sometime for such a one as is a Popish or false Bishop, sometime for a true Minister of Christe; there needeth distinction and plaine exposition, for feare of mistaking the worde in a wrong sense. And nothing is better in such abuse of the office and name, and varietie & doubtfulnesse of speech (in my opinion) then to followe the simplicitie of the Scriptures, and to keepe the phrase and maner of speeche, vsed of the holy Ghoste, in all sinceritie; especially, seeing properly to speake, the office of an Euangelist and of a Bishop, Bee distinct and two seuerall offices: but let that goe. The holy Churche functions instituted by our Sauiour Christe, and in the Scriptures recommended vnto vs for to continue ordinarie Ministeries among vs: as Preaching Pastours, which are sometime called Bishops or Ouerseers, sometime otherwise, Teachers, Elders, Deacons, doe we receiue & reuerence; (as becõmeth) Your vnder orders w̃ your sacrificing Priesthood, as deuised by men, doe I not see howe our Churche is tyed vnto, nor why it should be. Our Ministers that preache the Gospell heere, besides the inwarde assurance of God his sending after they be called, haue their admission with imposition of handes, and prayer; and that publikely in the face of the Churche, with the approbation thereof, being first examined, howe their giftes serue thẽ

2.Tim.4.5. Vide supra. Fol.7.

1. Pastores.
2. Doctores.
3. Presbyteri.
4. Diaconi.

for

for that office, and testimonie being giuen for their honest life and behauiour. This is more religiously doone, and is more agreeable to the Apostles doctrine to Timothie, & admonition by you here alleadged, then your Ceremonious doing is, as their office is better groũded on God his booke then yours: Count thẽ you lay men, or call them so, as much and as long as yee list. The summe is, you doe but goe about with slaunder to deceiue the simple.

The third particular faulte of our God his seruice is alleadged to bee this: that wee haue diuers falſe and blasphemous thinges therein, saith this Papists blasphemous mouth, so placed, as they may seeme to be very scripture: hee giueth example: in the ende of a certaine Geneua Psalme; as lyingly hee speaketh like himselfe. You papists haue a poore spight at that renowmed Citie Geneua, to cal that a Geneua Psalme, whiche I thinke was neuer saide, songe, nor heard in Geneua: And I am sure the Psalmes beeing printed in English meeter at Geneua, and there songue when there was an Englishe congregation assembled there, in time of our persecution; this Canticle was not in the booke, nor knowne of, nor any but Dauid his Psalmes. Besides, this is not, neither euer was, any part of the seruice heere vsed: But beeing since made by a godly man, & after the Psalmes by the Printer set in ẏ ende of the booke wᵗ the Authour his name, according to his discretion; wherein I wishe, for mine owne part, Printers tooke not themselues so much libertie; especially in these matters; and if that may appease or content and winne you to the profeſſiõ of Christ his Gospel, to tell you mine opinion, I would not care, if both that and all other songues besides Dauid his Psalmes and Scriptures, Were layde aside and remoued out of our congregations: Wee haue not to answere for euery particular man his fact: Howebeit the thing is not so much disliked of by you; for that it is not Scripture: for then would you dislike your owne seruice a great deale more; but because your corrupt religion is therein touched;

and namely your God the Pope, this is your griefe, but not iust Syr. Yee cannot like that we haue the scriptures in our Church assemblies; yee cannot like that is not scriptures, though it bee godly, and not against the Scriptures in any part. Summe; liking or disliking, all must bee as liketh you. Wee pray (yee say) to God to keepe vs from Pope, Turke, and Papistrie. And why not? Can we lightly pray to be kept from worser thinges, than from these mischieuous breakenecks of mens soules? Of Papistrie I haue said enough through this whole booke, what in deed it is; & what mē shall find it to be, if they call it to good & iust tryal: And ỹ world at this day seeth, thāks be to God, wel enough thereinto; sauing a certaine that are and needes will be wilfully obstinate and blinde. Concerning that your Pope is ioyned with the Turke, the match we say, is verie fit, they may well drawe both in one yoke: sauing that if there be any difference or oddes; the Pope is ỹ worse; because he doth not only persecute and slay with the sworde, as the Turke: but slaieth more, and more cunningly by persuasion of word: not God his worde and Scripture wee graunt: but his owne dreames glosed, and vnder pretence, as appeareth in you that are his Imps, & come from him for that purpose. You are very readie to lay blasphemie to the charge of others, we haue experience, euen towards those of your own religion; and to spare your selues, by cloking your manifolde and great blasphemies thyse together heere; blasphemous, vpon courage and choler rather then vpon any iust occasion. Blasphemie was laide to our Sauiour Christe his charge, when hee was heere vpon earth, by no small babes, but besides the common Iewes, euen by the Scribes and Pharisees that sate in Moses chaire, and challenged the highest roomes in Churche assemblies, and to be called Rabbi, Rabbi, &c. euen by him that had that title & roome of high Priest: which (putting it in the first place) you here make so much of, in your pope. When among the Iewes, God his Churche then, he yet had the same by better warrant, then your Pope that you bragge of, can

Iohn. 10. 33.
Mat. 9. 3. & 23. 2. 6. 7. & 26. 65

claime it by nowe. And yet all that coulde not make him an honest man; muche lesse will it helpe your Pope now: But as that high-priest then did blaspheme, and they were blasphemers that charged Christe; so looke you to your selues & your high priest; & you will not be founde in much vnlike case. Blasphemie, was obiected to S. Steeuen the first Martyr after Christe his Ascention: vnto Sainte Paule also afterwarde, &c. No maruell therefore, though in zeale of your high priest, and for maintenance of your Idol the Pope, ye treade in like steps, and charge vs with blasphemie; the best is: we are neuer the worse, nor you euer ꝑ better men for all this charge. Your tolly tytles wherewith ye goe about to decke and set your Pope, are alreadie so well examined as I neede not stand therevpon, nor list not to trouble the Reader with too oft repetition. *Acts. 5. 11.* *Acts. 13. 4.*

All antiquitie in Christes church (say you) spoke very reuerently of your pope. No antiquitie (say we) knewe such a monster as you make your Pope to be, or at least allowed not the same in the Church, much lesse spake so reuerently of him. The first olde Fathers, might in some respect, giue much to the good and Godly Bishops of that place, which manie of them a great while together suffered martyrdome for the profession of Christes Gospell, though they gaue not so much as you now pretend, and chalenge: But what euer it was, what is that to your proude Antichrist the pope now? Times, Persons, maners, are too farre and greatlye changed, distinguishe times, &c. and thinges then wil disagree from persons nowe; they are not alwaies holy, that occupie the places and roomes of Saintes and holy men, or succeede them. Blasphemie is a great matter: So will you say, is the Pope great, surely yea, by your computation, exceeding great; I wot not how many degrees you hoise him aboue the Emperour: as for kings as his vassals, they are scarcely meete to holde his stirrop, or waite on his bridle, when he rides in his pontificalibus. These tytles here set down, though they be too excessiue and not wel warrãted by Antiquitie, yet are they nothing to set out your Pope with

in his coulors. Let vs heare therefore in some part, to knowe him by; not what Antiquitie, that was not acquainted with your Pope, gaue to godly Bishops: But what wee are bounde by the Popes canon Lawe, himselfe, and his owne doctors to giue: & what he challengeth here; let vs see what he is, & how he is called: he is called (as ye haue heard) Our Lord god the Pope: god: neyther god nor man, No pure man, A Pope, that is, woonderfull, and the woonderment of ỹ world, he is inferiour to none, neither can he be iudged by any; The Prelate or pope of Rome is free frō al Law. Who may doubt him to be holy, whom so high dignitie exalteth: In whom if there want good thinges gotten by merit, those suffice which are bequeathed of the predecessor of that Sea: For eyther he lifteth vp to that high roome, those that are famous, or he doth beautifie and set out them that are exalted to that place, as the Popes themselues tel vs of themselues. And the glosse there telleth vs ỹ meaning to be, that if possible ỹ Popes sometime be not good; yet are they presumed or presupposed alwaies to be good. And in the marrowe or margin we finde, that the Pope cannot be accused of murder or whoredome: for why it is no better thā sacrelege to dispute of his doing: Or else (sayth the glosse) Say the popes doings are excused as the murders of Sampson, and the theftes of the Hebrues, and the whordome of Iacob. Let no man be so bolde (sayth the glosse in another place) to say to the Pope, sir, why doe ye so? He hath fulnes of power I tell you: Now how can we vnreuerently thinke or speak of such a one without blasphemie? though hee carrye by heapes innumerable soules to the Diuell of hell. No mortall man presumeth to reproue his faultes there. &c.

Dominus Deus noster Papa. Deus: Non purus Homo. &c. Extrau. Iohn, 22. cum. inter. 1. Glosse. Dist. 96. C. Satis. Extrau De verb. significat. Tit. 14. in margine. Papa supor mundi. in Proem. Clementin. in Glosse, & margin. Presul. Romanus est omni lege solutus. Extrau. Iob de concess. Prebend. Cap. 1. in gloß. Dist. 40. C. non. nos: & si Papa &c. Gloss. ibidem Distinct. 19 C sic omnes. &c. Papa sanctitatem recipit a Cathedra. Extrau. Ioan. 22. Tit. 4 de concess. Prebēd cap. in Gloss & margine. Sext decretal. lib. 1. De election. & elect. Potestate. Tit. 6. Cap. 17. Fundamen. &c.

This and the like is the gentle doctrine of the Pope and his stately state, not takē from antiquitie or the first fathers; but of late yeeres in comparison, deuised and broched vs by that Antichrist, and stoutly mayntained by his proctors. Though the Pope be neuer so bad, though Rome be a sincke of sin, yet if eyther we shal cal a spade a spade, that is, repute

him

him and it to be such as they be, or may and desire to be kept from that and the like infection, we blaspheme straight way: No maruel, this sore of many yeeres might not bee touched, wee may not say any thing, whiche is against Rome or the Pope of Rome, yet thus reporteth your own glosse. Io. Mo. said; that Rome founded of robbers & theeues keepeth stil her beginnings: Rome is called as it were gnawing the hands, There is set vs downe in his meeter thus much in English: Rome gnaweth the handes, whome she cannot gnaw she hateth, &c. As you be very bold and forwarde in defining sinne, and making it blasphemy to contrary or speak against Rome, your Pope there, and his canons and lawes, and all in blinde zeale for their defence: so must we tell you again: Yee take too much vpon you, Gods church feareth not nor needeth feare your pontificall resolutions and threates. Besides you iniurie God himselfe greatly: I heare & remēber how you determine, and what ye say of blasphemie and blaspheming the holy Ghost in your canon Lawe: They that willingly doe any thing or presume to speake; or easily agree to them that will doe or speake against the holy Canons seemeth not vnfytly to blaspheme the holy Ghost: for such presumption is manifestly one kinde of the blasphemies agaynst the holy Ghost, &c. Thus farre your Gratian, out of Pope Damasus. Wee goe about to abuse none, nor to equall any other mens writinges with the scriptures: But if that be blasphemous, as ye here constantly avowe, then is your canon or the Popes Lawe blasphemous for your M. in another place goeth about to reckon your Popes decretall epistles in the number of Canonicall scriptures, and to racke in Augustines authoritie to proove that matter, I thinke this geare and the like maye better and more iustly be accoūted of vs blasphemie against god thē our praiers to be kept frō the Pope and his infection of papistry. But to conclude this point, there is you say, falshoode and blasphemie in our seruice, and we sing and cause to be sung as though it were scripture and one of Dauds Psalmes,

Gloss. ibidem. Roma quasi rodēs manus. Roma, manus rodit quos rodere non valet, odit.

25. q. 1. C. Violatores. & C. Generali, ibidem.

Dist. 19. C. In Canonicis. Tit inter Canonicas scripturas Decretales epist. connumerantur.

a prayer made by man: wherein wee haue ſeene howe you fayle and faulte greatly, and yet can finde no vngodlineſſe, much leſſe blaſphemie in that prayer: But were it ſung as yee ſay, what I pray you, that are ſo preciſe and hard with vs, were there therein done more than in your Popiſhe mattens? How is your Te Deum made by man & no ſcripture, diſtinguiſhed from Benedictus, that is the holy Ghoſtes hymne and ſcripture? You had neede then mend your owne ſeruice, before you finde ſuch fault with other: Agayne, whither will you leade and bring vs from this ſeruice, that you ſeeme to finde fault with? You had not neede bring vs to your Popiſh blaſphemous ſeruice: For then haue we made but an euill change. You had neede to bring vs to a ſeruice voyde of all note of falſhoode and blaſphemy, that charge ours ſo therewith: and are ſo ſquaymiſh and preciſe that you cannot abide our ſeruice. It were too long vpon this occaſion throughly to examine your Popiſh ſeruice, yet let vs take a viewe in this matter, that is in prayer and ſinging of Pſalmes, and giue you for one example two. Thomas Becket a naughtie proude Prelate, &c; is made a Saint and a Martyr by you, & hath his holy day, and ſeruice; Is not this among the reſt a blaſphemous praier with you? By the bloode of Thomas, which for thee he did ſpend, make vs (Chriſt) to climbe whither Thomas did aſcend. If this geare be not blaſphemous, I knowe not what is. For to leaue the making of a proude trayterous Prelate to his king a Saint; to ordayne ſeruice &c to Creatures in ſteede of the Creator; To talke alſo of Thomas aſcending to heauen, what is it to deſire Chriſt to bring vs to heauen by the blood of Thomas; but by Idolatrie and blaſphemie to ſtaine Gods glory and to iniurie Chriſtes merits: and withall to delude and abuſe Gods people? Is not moreouer this verſe ſung by you in your Temples continually; as it were out of one of Dauids Pſalmes? Viduam eius benedicens benedicam. &c? I ſet downe the Latin becauſe you ſing it in Latin, crauing herein pardon of the Reader, and yet take

Tu per Thomæ ſanguinem quem per te impendit, Fac nos (Chriſte) ſcandere quo Thomas aſcendit.

Ex Pſa. 131. 15. Viduam a widdowe, for victum victailes.

it

it as I finde it corruptly, and yet woorse translated in your English Primer, printed here in former Popish daies, that yee had beene as good haue left the ignorant people the Latin Primer alone and Beades still, as to haue abused them with so corrupt an English translation. Thus hath it; the popish english Primer that I saw at the writing hereof, distinguishing full vnfauouredlye the verses, and disioyning the woordes that are to be ioyned together: For the more plainenes I will set downe two verses. This is my resting place for euermore. Heere shall I dwell: for I haue chosen it with blessing. The widowe of it I shall blyke, the poore people of it, I shall fullfyll with breade. False translation, false printing, false singing, false saying: All false, and nothing but false agree well enough together, and with a false religion: The best in the woorlde, and therfore belike being admonished, and called vppon for amendment, you let it stande still, such is your reforming and amending of thinges, deforming and making them euer woorse and woorse.

The next fault you charge our seruice with, is the lack of necessary thinges, which it should haue in it. Yee take example of a mans reciting of the Creede or Articles of the Beliefe: If you leaue out one article, as in effecte the Protestants (say you) doe: the Article of descention into Hell; all the whole Creede were naught thereby. I aske you first what if I adde an Article more, as you Papists doe, whē you aske men how they beleeue in the Sacrament of the Alter. &c. Is not that as great a fault: Next for answeare, I report me to all the world whether we in effect, or otherwise, leaue out that Article: Descended into hell, in the Creede or teaching the people to recite it: We bid or wishe them to leaue ỳ article out. The creed or articles of ỳ beliefe are daily twise a day publikely recited, in the Congregation by the Minister and the people in the mother tongue: At morning and euening prayer. Is not this article of descending into hell: at both times expressed: Looke vpon the booke, come to Church and heare. Wherfore you are a very slanderer herein,

heerein as you are euer; But sir, is all the Creede naught, if that article be left out or any other: How say you then to the creed of that famous general councel of Nice, which leaueth out the Article of descending into hell, that I say nothing of other partes of the Creede: How say you to the like Creed in the first Councell at Constantinople: How to Athanasius Creede: that leaueth out these wordes, Crucifyed, Deade; Buried: &c, I trowe you will not condemne these formes of the Creed or Beliefe to proove your saying true: It were better you and your saying too, should bee found false and faulty, as you be heerein, thē accuse so godly & ancient forms of Beleife: but to come necrer to you: What say you to your owne seruice, and the chiefest part thereof in your estimation. If this be a fault & proove ỹ whole naught: Thē is your masse naught & your masse creed, euē for this respect, for you cannot finde Descended into hell in your Masse Creed, nor died neyther, nor yet the communion of Saintes, And yet for all this, is it among the rest of the best that is in your Masse.

Ruffin. lib. 1. cap. 6. Socrat. lib. 1. cap. 5. Theodoret. lib. 1. ca. 13. &c.

It would be too long particularly to examine your propiciatorie sacrifice of the Masse, which is a newe crucifying of Christ agayne, as much as in you lyeth, of which argument I speake a little after, where you repeate and mention your Masse sacrifice againe, and extoll it to the skie, it is your precious Jewell, your popish priesthood and priests sinagogues or tēples, aultars, priests apparel, vestments, Sensors Franckinsens. &c. which you here reckon vp, and wee, you say lacke; in deede we doe so, And we thanke God therefore, sauing that we haue those which you cal temples wherin we meete for the exercises of our religion; which are therfore called Churches, with vs, because Gods church and people meete there, the rest you bring no scriptures for, which instede of all that ye alleage, is the foundation of our christian religion, so called of Christ. Priests ye say and all were ordayned for that cause, that is for your abominable masse sacrifice: take it your popish priestes and all, and away with the

same

same out of Christes church, to the Diuell if yee will, whēce it first came amōg vs. Your doctors, &c. haue bin & are so answered, as I neede not stand therein vpon this occasion. If yee take that or any other matter in hande, yee cannot goe vnanswered, God be thanked for his giftes. I list not now to repeate that is and hath beene so often well and truely tolde you heerein. The like to this I tell you of your popish and apish ceremonies. Wee liue not in a ceremoniall time, nor in a ceremoniall Churche, to heape vp the number of them nowe. Wee are content you be the fathers and fosterers of your superstitious and vnnecessary ceremonies, of your seuen sacraments, yea seuen hundred if you wil, for your priest in his pontificalibus and massing apparell is compounded I trow of nothing, if we will beleeue you, but of misteries, and so of sacraments, all your religion is ceremoniall and mysticall, but all of your owne deuising.

Wee (as those that are called to worship God in spirite and truth, that is, after a more spirituall and heauenly maner inwardly in a seruice more agreeable to Gods nature, then that which is shadowed by Ceremonies) content our selues heerein with Gods wisedome; desire to keepe sobrietie, and following the rule of the Scriptures, referre all heerin to order, comelinesse and edification especially: But not such as is fleshly, and agreeable to fleshly men & minds, but suche as is correspondent and agreeable with the crucifides kingdome, and the preaching of the Crosse. Our sacraments we confesse, & are not ashamed in this time of þ Gospell vnder Christ to cōfesse thē; being in number most fewe, in obseruation most easie, and yet in signification most heauenly. When you can proue that ye heere only say, that wee either haue not most fewe, that is: two Sacraments, Baptisme, and the Lordes Supper, according to our Sauiour Christes holy institution, or are bounde to haue moe, you shall heare what wee haue further to answere and say vnto you. If þ, which haue beene alreadie saide content you not, as it may doe any reasonable men, that wil-

Aug. ad Ianuar.

fully obstinate not themselues. Our Communion can bee no Sacrament you say, yet you cannot bee ignorant that the word and matter are taken out of the Scripture: much lesse then can your priuate Sacrifice and Action, that is secrete coniuring, sole receauing, &c. bee a Sacrament. Houseling, and being houseled once a yeere, which is a halfe receiuing of I wote not what (not of a Sacramente sure, where you haue left no Element) is suche a prophanation, and contempt of Christes Sacrament as hardly can there bee a greater. Let not vs then, among whom the Communion of the body and blood of Christe is celebrated monethly or quarterly at least, of euery one bee called contemners of Christes Sacramentes, and charged with Sacriledge: and you Papistes bee let goe scotfree: who in steede of ofte receiuing, content your selues with gasing, crouching, kneeling, &c. The like I tell you of prayer for the dead, of our prayers, &c. in the mother tongue: You are alwayes so like your selfe, as yee can hardely deceiue any that once knowe you, or will knowe you.

THE eight Reason is grounded vpon the losse of the benefite of the Romish Catholik religion: If they goe to Churche heere, which is made a great matter, & a waighty: Before wee enter into that is particularly saide heereof: let vs examine this generall grounde. Heere is no more alleadged for the Papistes refraining from our assemblies, then may bee alleadged by the Iewe, the Turke, or any Heathen: by the Arrian, Anabaptist, or any Heretike: who in communicating with an other religion leeseth the benefite of his owne: And therefore as we may answere the one, so may wee doe the other, that is: that it is no losse at al, to forgoe that which is not beneficiall to any, but hurtfull to all, yea as some losse is a gaine: so is it a great gaine, not only to forgoe so Diuelishe and poysonfull a religion, but withall to gaine the truth by the profession of the Gospell. How beneficiall soeuer a man haue esteemed and founde a lie and lying aforetime to bee, yet hath he losse no-

thing thereby, that leaueth that custome, and vseth himselfe to the telling of the truth, yea hee hath gayned greatly by that change. To haue mens eyes opened, by the ministerie and preaching of the Gospell, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them that are sanctified by faith in Christ, &c, is no losse but an incomparable gayne. And this is your very case, to the worlde warde more gaine and benefite many wayes by your voluntarie religion: then by the sincere profession of the holy Gospell of Christe Iesus; I graunt to the soule and Godwarde no profite but vnspeakeable hurt gotten by the profession of Poperie. *Acts.26.18.*

Wherevpon, I counsel all to leaue those filthy puddles of Poperie, and to drinke of this pure fountayne of the water of life, that is: to leaue that god the Pope, his lawe and traditions, his idolatrous Religion, and superstitions, and to betake them selues to the true God of heauen, to Iesus Christ, his holy Scriptures and worde to be guided by, contayned in the Byble and booke of God: That which this discourser calleth a losse, that let them count an inestimable benefite. And what euer these men slander vs withall, yet wee protest it before the eternall God, that our meaning is not to drawe any from Poperie to any Religion deuised by men, howe wise or mightie soeuer they bee: but to the true Religion of Iesus Christ set vs downe in Gods booke: Let them betake themselues to that, let them profesſe the gospel of christ Iesus, they shal go long enough vnblamed for their profession by vs: let them answere their profession and liue according thereunto as is set downe, in the same booke of GOD, they shall please vs marueilously wel, it is all wee require at their hands, wee wil wishe peace vnto them and to the Israel of God: Though then wee wishe men to depart frō that whoorishe Babylon of Rome, though wee bidde them saue them selues from this frowarde generation, &c. Yet wishe wee them well to marke, whether we cal

them, we leaue them not at randon, we call them not to followe our Religion framed at our pleasure, much lesse call wee them to Atheisme: but we call them from that vsurper and woolfe, to Christ Iesus the Prince of Pastours, our onely high Priest, and the Byshop of our soules. Reade the 1. Peter. 2. if but onely the last verse of the Chapter, and see whither, and to whome S. Peter himselfe called men, euen the Church: Let his successour, as he falsely pretendeth, doe the like, at least if he call vs to himselfe or any for him, let vs learne to knowe him and them: Let vs marke our losse and take heede of the change, though they that heare this Counsell shall bee accompted of the Papistes, Heretikes, Schismatikes, and I wot not what, for leauing the Idole of Rome, it maketh no matter, the gaine and vantage is so passing great, as it will easily satisfie and recompence all. A great losse, think & say you to parte from the Churche of Rome: an inestimable gaine say and thinke we, more iustly to win Iesus Christ, which will not bee in stifely cleauing to the other. Christ and Antichrist, light and darkenesse, the temple of God, & Idoles haue no agreement. The things that were vantage vnto Saint Paul, the same counted hee losse, for Christes sake.

2. Cor. 6. 16.

Philip. 3. 7.

But let vs see what the losses bee, that by parting from Poperie men haue: They are saieth this reasoner, sixe in nomber: whereof, let vs see particularly: the first losse is, men leese the benefite of the sacrifice of the Masse, a great matter! and often repeated by you without sounde of the goodnesse thereof: but with vs a happie losse sure, beyng of all blasphemies and idolatries the most abhominable: But sayth this discourser here: our Sauiour Christ appointed his bodie to bee offered vp dayly in the oblation of the Masse: for the commoditie of the whole worlde, quicke and dead, &c. I heare you say so sir: but I aske you where: what our sauiour Christe appointed, is faithfully recorded vnto vs by the foure Euangelists, the faithfull witnesses of all that Christ both did and taught, neuer a worde of your

Mat. 26. 26.
Mar. 14. 22.
Luk. 22. 19.
Iohn. 13.

Mas-

Masling sacrifice there. No: yes I pray you: Do this in remembrance of mee. Do this, that is, sacrifice this: for do, is to sacrifice, so doth the Heathen Poet Virgile vse the worde, and so may we by the Poet expounde Christes meaning to bee gentle stuffe and a Clarkelye proofe to corrupt the sacred scriptures, with prophane gloses. If you haue any better proofe for your masling sacrifice out of the Euangelists, whiche tell vs faithfully what was appointed by our Sauiour Christ, let vs heare of it. Else hearken to S. Paul, who receiued of the Lorde, that which he also deliuered vnto the Church: and is a faithful and trustie expounder of the three Euangelistes. Now he in his exposition of these wordes not ouely ouerthroweth your counterfaite sacrifice but your newe deuised transubstantiation also: who repeating: this doe in remembrance of mee, expoundeth the same of eating and drinking, not of Sacrificing, and saith: for as often as yee shall eate this bread, and drinke this cup, yee shewe the Lordes death till hee come, &c. Marke these wordes well. So that where yee say this was appointed by our Sauiour to offer vp his body dayly, &c. We say, you say vntruly and are founde a false witnesse bearer, but yee runne to the fathers, finding nothing in the Euangelistes or Scriptures to make for you: but, as in time and place wee reuerence the fathers: so agayne tell wee you; that wee are not bounde to follow the errors of the fathers: but what if the fathers call the Supper of the Lorde, sometime a Sacrifice, κατα χρηστικῶς as they say, or by a figure: what if they say it is a Sacrifice, because there is offered to God thankes giuing, of which it taketh also the name, and because the remembrance of that one Sacrifice of Christ once offered, is therein celebrated by the Church according to S. Paules exposition: as often as ye shal eate this bread, and drinke this cup, ye shew the Lords death till hee come, &c. What maketh this for your Masling propiciatorie sacrifice, or the offering of Christes bodie for obtaining of grace, & auoiding of all euils for the remission of

Doe: *Facite Virgil cum faciam vitulos pro frugibus ipse veniato, 1 cum. Sacrificauero.*

1. *Cor. 11. 23 vers. 26, &c.*

Hieronim. in 9. cap. Hieremiæ. Nec parētum nec maiorum error sequendus est, sed autoritas scripturarum & dei docentis imperium.

Eucharistia.

sinnes, both of quicke and dead, or dayly in the oblation of the Masse for the cõmoditie of ỹ whole world quicke & dead, as you speake, whiche commeth all to one. Why may not we reconcile the fathers with the scriptures. Giue vs leaue I pray you heerein, ỹ wis your owne Maister sayth: that which is offered and consecrated of the Priest is called a sacrifice and oblation: because it is a remembrance and representation of the true sacrifice and holy oblation made on the Altar of the Crosse. And againe, because in the Sacramẽt there is a remẽbrance of that which was once done, &c. In this sense denie wee not the Supper of the Lorde, to bee called a sacrifice, because praise and thanksgiuing are there offered vnto the Lorde, and wee are not without this kinde of sacrifice in the celebration of the Lordes Supper (as I saide before) And if by haunting our Churche assemblies you had been as wel acquainted with our booke of common Prayer, as nowe blinded with malice, ye are readie to cauill and slaunder, yee might haue founde wee reiect not the worde of sacrifice of prayse and thanksgiuing in the action of the Lorde his Supper: May that wee offer not only that but our selues also, &c. to bee a reasonable, holy, and liuely sacrifice vnto the Lorde, according to the doctrine of the Apostle, beside the sacrifice of almes, &c. That yee neede neyther say we haue no sacrifice, because wee haue not your abhominable Idoll of the Masse, nor that they depriue themselues of participation of the sacrifice of Christes body and blood that haunt our Churche assemblies. Euery one of vs by the working of God his spirite in vs, and by faith applyeth to himselfe Christe and his sacrifice, with the fruit of his death and passion, more effectually and more faithfully, thã any mortal man besides can apply ỹ same vnto vs. We aduaunce & confirme our faith therein, with the participation, that is: by the often vse and receiuing of this holy Sacrament with the worde preached withall: Wee trust not your Popish application in his Masse, who, commonly sacrificeth for money, as indeede all your religion is for gayne

Magister sententiarum li. 4. distinct. 12

Rom. 12. 1. Heb. 13. 16.

gaine, No penny, no pater noster, they say with you. If the Churche of God shoulde receiue no commoditie of Christes sacrifice or of his death and passion till your priest applyed the same, it woulde neuer bee. Keepe this your application therefore, with the commoditie thereof to your selues: we will hearkē to ỹ holy ghost, a better scholemaister then you, who, by the Apostle thus speaketh amongst other thinges: The cup of blessing which wee blesse, is it not the communion of the blood of Christe? The bread whiche wee breake, is it not the Communion of the bodie of Christe? Seeing therefore, brethren, that by the blood of Iesus wee bee bold to enter into the holy place by the newe and liuing way whiche hee hath prepared for vs through the vayle, whiche is his flesshe and seeing wee haue an High priest which is ouer the house of God. Let vs draw neere with a true hearte, in assurance of faith, sprinckled in our heartes from an euill conscience. For with one offering hath hee made perfect for euer them that are sanctified, &c.

1. *Cor.* 10. 16
Heb. 10. 14. 19. *&c.*

To Chrysostome, and his hyperbolicall speeches you haue your answere elsewhere, and to Pope Gregories testimonie: seeing Masses bee thought to bee so cheape with you, as the hearing of one is so well worth an hundred markes, &c. where you haue a good pennie worth, blame not her Maiestie and the State, it were pittie you shoulde haue your masses too good cheape, that make suche price thereof; I perceiue if they were dogge cheape, they were nought worth; howe say you to two hundred markes and a yeres imprisonment for hearing of a Masse? It is too good cheape, it is well worth more yee thinke. You are in your hundreds and thousande liues, you amplyfie in wordes iolily, woulde you needes haue it death, which in wordes and tearmes ye so talke of heere at pleasure? Take heed, make not to great account neither of saying nor hearing Masse, for raysing the price: Of naughtie behauiour I tell you growe good lawes. Cast your number together by Arith-

metike and tell vs plainely howe many liues the hearing of one Masse is well worth, and howe many you can be content to affoorde in that case. But bee wiser and better aduised, that is it I wishe. You abuse to grosly and childishly the holy scriptures.

For your Popish Bishops confirmation, and your extreeme vnction, or aneling whiche is the seconde losse yee thinke yee haue, and therefore yee put grace in euery place heere. These myraculous giftes in the Primitiue Church, serue your Popishe Church neuer a whit, to take away all your Popishe graces euen in the whole seuen sacraments. Why adde you not to your gresie oyle, your spittle, &c, and your Ephata, after Christes example, to make deafe infants to heare, and by touching their tongue to make them speak. If it were as easie a matter to bestowe the heauenly and extraordinary giftes, or as you heere speake the grace, as it is easie to counterfaite the outwarde Ceremonie, you woulde bee meruellous men: But Apishe imitation is without good grace, hee is very simple that in looking on the places yee alleadge only, cannot make you answere. When wee see the visible graces and giftes of the holy Ghoste come vppon them that your Bishops confirme: as speaking tongues, &c. which are saide to haue beene giuen those, the Apostles layde their handes on, we will make some equalitie in your comparison: You tell vs of the grace of Priesthood: But Saint Paule neither to Timothie, who was an Euangelist and Preacher of the Gospell, neither any where els speaketh of your Popish Priesthood, as I tolde you before. Priestes (you say) were ordayned for your Masse sacrifice, and they cannot otherwise bee called Priestes but in respect of ỳ sacrifice. Now the Popishe Masse beareth too late a date, besides the naughtines of it, to haue beene in the Apostles time, and ye proue nothing. An equiuocation and double taking of the worde Masse, helpeth but little; no not taken out of mens writings, nor of sacrifice neither.

The Apostle thus reasoneth, that; If Christ should haue offered himselfe often then must hee haue often suffered since the foundation of the world, &c. If the sacrifice of Christes body and blood to God his father be linked so narrowly with his suffering, that is: w his death & passion, as it cannot bee without the same: Then muste you leaue your dayly Sacrificing of him in the Masse whiche you heere commende so highly, or els bee founde among them to crucifie againe to themselues the sonne of God, & make a mocke of him, &c. If Christe be dayly offered, Christe is put dayly to suffer: But Christe is dayly offered by Popishe Priestes in the Masse, say you, ergo: Christe is put dayly to suffer by you. Otherwise thus: If Christ be dayly or often offered, then muste hee dayly or often suffer: But he can not nor needeth not, dayly or often suffer Ergo: hee cannot nor needeth not dayly or often to bee offred. Answere hereto directly, shift not thinges off, cauill not with your fonde distinction of bloody and vnbloody: you profesſe your Masse sacrifice to be propitiatorie, and all one with that Christ offred on the crosse: nowe, that I tell you was not vnbloody, nor without shedding of blood. This is the cause, that seeing the doctrine of the holy Ghost on the one side, and your bad shiftes on the other side, maketh vs to abhorre your blasphemous Masse, and to crye out against it, that I touche not other many and many grosse abuses therin. Thus much against your abhominable popish masse which you so much commende, though you bring nothing for proofe thereof but bare wordes.

Looke Hebr. 9.25.26. & 6.6.

I see you woulde make vs beleeue that all your sacramentes giue grace, therfore ye say the grace of priesthood also: howe hap there be so many vngracious priestes, and so many graceles priestes then: if the order of priesthood giue grace, or be a conduite of grace as you speake: Belike they that take the order of priesthood leese grace, that they that take not that order may finde & haue the same. Againe, how make you this argument common for all those that come to,

our Churches, shall they leese the grace of priesthood: why, many of them will tel you they neuer minde to be priestes, and so shall leese nothing by that, but that whiche a great many papistes among you shall leese as well as they, which haunt your Churches and abstaine from ours: which are called Laymen. Againe sir, how is priesthood a sacrament, by it self: I haue heard of your popish sacrament of orders: of priesthood neuer. The grace of Matrimonie, all your wiueles priestes, Nunnes, &c. shall leese: they are very vnholy belike: that so holy an order of God: as Mariage, can not beseeme them, will they reiect the grace of God, ye call it the grace of Matrimonie, Mariage, &c. are conduites of grace ye say, heere ye belie saint Paul sir, and corrupt the text: when you make Mariage a sacrament, your common translation is no good president to make vs sacramentes: Else must you make vs yet againe moe then seuen by him, as the learned knowe, and I thinke you be not ignorant. Againe, the Apostle sayth expresly there. I speake concerning Christ, and concerning his Church: that is the mysterie hee speaketh of there. I leaue to speake of the beastlines of Pope Siricius, who wickedly applieth to honorable mariage, that sentence of the Apostle: They that are in the flesh can not please God: to shewe howe contrarily you iudge and speake of Mariage: You tell vs of seuen sacramentes, fiue moe then euer Christ instituted: but is that all? I wene if ye describe a sacrament, to extend it to the number of seuen, ye shall finde many moe: yee will followe the common opinion of the Romishe Churche I trowe: And doth not your glose tell vs euen in mariage, that there are two sacraments, so shall wee finde eight by your doctrine: And one looke well; it will not be harde to finde nine, and moe too: so shall we haue no ende, nor keepe any measure if wee followe you herein: Your seuen sacraments, as you reeken them heere, are these: Baptisme, Confirmation, Priesthood, Matrimonie, Extreme vnction, Penance, the sacrament of the Altar. The grace of Baptisme you leaue vn-

Looke Ephe. 1.9.& 4.3.9 &c.

27.q.2.ex di uin digest.

vntouched, not denying but wee enioye it: moe of your sa-
cramentes, for sacramentes of Christes Church (proper-
ly to speake) doe not wee acknowledge: But in steed of your
counterfaite sacrament and Idol of the Altar, wee haue re-
stored vnto vs the sacrament of the Lords Supper, or of the
body and blood of Christ, instituted by this our good ma-
ster him selfe: As for mariage, we esteeme it honourable a-
mong all, and a bed vndefiled, as the Apostle speaketh, and
say with him on the other side, that: whore mongers and
adulterers God will iudge. So then wee repute it as the
institution of the holy God, and his order to liue in, accor-
ding to his worde in his feare: A sacrament (as holy Bap-
tisme, and the Supper are) doe we not repute it to be, none
depende therein on your doctrine. In steede of your Po-
pishe Priesthood, haue wee among vs such Church funct-
ons as Christ also hath left vs by his institution and worde,
as namely, Pastours, or Ministers of the worde and Gos-
pell. In stead of your dumbe ceremonies and Popishe con-
firmation, haue we a continuall Catechising of the youth
and ruder sort, in the principles of Religion. As for your
extreeme vnction, we shut it out as a thing deuised by your
selues: for saint Iames place, maketh nothing for you: If
priesthood be a sacrament, the other orders lesse and great,
will claime the like priuiledge euery one, so shall we haue
a great many moe particular sacramentes, in number than
seuen, and euery one in kinde seuerally from other: the sa-
crament of deaconship, the sacrament of subdeaconship, of
reading also, of exorcisme, or coniuring &c. Where and when
shall we crie; ho and stay.

Heb. 13. 4.

2

3

4

As euery one here can tell you, wee haue visitation
of the sicke, counsaile, and prayers with him and
for him, to his comfort, as the rule of Charitie prescri-
beth. Repentance is continually taught here, and perswa-
ded: publike confession of sinnes is made in our assemblies
vnto God dayly. The power and authoritie of binding and
loosing, or the keyes, as you speake of the church (are heere

5

by the ministerie of the worde and preaching, as occasion serueth more faithfully and vprightly vsed then with you. In steade of your Ashewednesday ashes, and displing on mens bare heades, and womens bare hands, &c. we haue some forme of publike discipline and correction (though not such and so perfect) as were to be wished. Nowe, let the Godly iudge of the gaine that you bragge is to bee had by the profession of your popishe religion, and haunting your Antichristian Synagogue, and the losse that you imagine is to be had in the profession of the Gospel, and our religion, so in haunting our Church assemblyes: you that are blynded, partiall, and take no tryall of our Church meetinges, no maruel though ye corruptly iudge of the whole. For the authoritie of the true Church of Christ, there is no greate strife betweene vs: there is more for your Pope, and Popish prelates, and Clergie, for their appropriating and abusing of the keyes of the kingdome of heauen, for taking away the key of knowledge, neyther entring themselues, & forbidding them that came in. Sauing that euen in the Churches authoritie, wee denie that our sauiour Christ did at his departure (as you speake heere) leaue all his authoritie with his Church, which he had receiued of his father: hee hath not resigned his authoritie to any: he liueth, raigneth, and continually guideth and gouerneth his Churche himselfe, prouiding for the same as our onely king, high priest, lawegiuer, prince of pastours, & so forth, after a farre better manner than any mortall men can or will performe that office, & yet in the meane while, hee hath appointed vnder him, offices and officers, such as he thought requisite, keeping the Soueraignte in the Church still to himselfe, of which offices and officers yee may see to the Romanes, Corinthians, Ephesians, &c. Whose offices are limitted and bounded, so as they may not goe without their compasse. That which you confesse Christ to haue giuen to his Church, let no man take from the Church. Let no creature vsurpe ouer the same; keep well to the Church, that ye here

Luk. 11.52.
Rom. 12.6, 7.8.
1.Cor. 12.28
Ephe. 4.11.

speake

speake of the Churches authoritie.

Concerning Confession, in that place which ye alledge out of the Acts, or out of your Gratian rather as appeareth, you put in of your selfe, that they came to the Apostles, it is not in the text, though your Gratian haue it; there was none of the Apostles there but Paul, that wee reade of, to whomsoeuer the confession was made, it was publique, as of the fruites, it is reported, that immediatly many whiche vsed curious artes, brought their bookes and burned them before all men. You cite vs a long place out of a bastardely booke, cast for credite vpon Augustines backe (for the former place maketh nothing for auricular confession.) And yet woulde I the learned reader woulde conferre Gratian and you together, from whome you tooke this: but you thought good more strongly to confirme it with Hob, Nobs authoritie: of whom for answere, I say as that learned man in his Censor before the same booke sayth: A Praters talke neither learned, wise, nor eloquēt: what faces or minds had they ỳ put vpon vs such writings in Augustines name? For the matter of your forged *Auricular* cōfession to a Ghostly Father, that is a popish Priest and so forth, you might haue found that your owne doctors agree not, some thinking confession with the mouth to man not necessary for forgiuenes of sinnes, some thinking otherwise, and good authorities are by your M. Gratian that mooueth the question, alleadged against ỳ kinde of cōfession, how euer you doctorlike decide the matter to the contrary, as though all the world must goe with you one way, that is a Popish way. Doeth not your he owne glose vpon Gratian, where he bringeth in mens authorities to proue confession (as he doth also against it) say: alleadgeth (meaning Gratian) for the other parte: to witte, that sinne is not forgiuen one of yeeres of discretion without confession of the mouth, whiche yet sayth the Glosse is false.

De pœnitēt. Dist. 1. c. vos lui. sent. 6. ex his.

Act. 19. 18. 19.

De pœnitēt. Dist. 1 Agite. De visitatione infirmorum.

Erasmus.

De pœnitēt. dist. 1.

De pœnitēt. dist. 1. c. omnis qui. 6. Aliy. e contrario.

For our Churches doctrine in the matter of confession of sinnes, though we condemne your popish order, and the bucher-

butcherly straitnes of reckoning vp all our sinnes particularly in the priestes eare. &c. Yet with the scriptures wee teach and exhort men to acknowledge their faultes one to another. And where either the church publikely, or any man priuately is offended, there for reconcilement, we teach that it is necessary not onely that ones fault bee acknowledged, but farder testimonie also giuen of repentance and sorrowe, to the churches satisfaction or the parties, according to the degree of the fault be it publike, be it priuate. Moreouer where one feeleth his conscience burdened or intangled with sinne and the remorce thereof, and is not able to helpe or rid himselfe out of the snares of the Diuell, there doe wee aduise him, to choose for his comfort and help, some godly learned and discreet man, minister, or other, to breake his minde to, to aske councel, and to learne that may be for the benefite of his soule and conscience. Thus whilest confession proceedeth from a religious and willing minde prepared by doctrine and exhortation in steede of your deuised downefall and breake necke to mens soules, is it made by vs a soueraigne medicine, and plaister to cure woundes withal and sicke soules.

For the often receiuing of the holy communinion, this is no losse in our Churches, whereunto menare dayly exhorted to come often, and may receiue it in most places monethly, or as often as the parish will, and that in both kindes according to Christes institution comfortably: where in the popish Churches to be houzeld once a yeere, and then to receiue but a dry host without the consecrated cuppe, as they call it too diuelishly, was enough: wordes are but winde, & you giue vs nothing but wordes either for your selfe or against vs: and yet am I driuen to answer euen bare wordes. How much a doe we haue to bring our countrie people to an often receiuing of this most comfortable sacrament by reason of your popish custome of rare and seldome receiuing that they haue beene so long acquainted withall, and thereby infected: And what people they here be that moste refraine

from

from the communion, not of superstition, but of an opinion, that the seldome receiuing, as they were wont afore time in popery, may suffise: none that knoweth but meanely the state of this Church can; be ignorant.

In your talke of good workes: leaue out merit and meritorious that ye bable of without all ground after a popish manner, and let Gods order be kept, and good workes ranged within the compasse of Gods law and commandements and esteemed by his iudgement, and not by our fansie. Let will worship and superstitiously deuised good workes goe, and that being marked, which I haue before written, there will be no difficultie.

The Communion of Saintes, as I shewed before, your masse seruice Creede, leaueth out, how euer you vrge it heere: and yet would I not haue obiected this as anye faulte, but that you beginne, deale so hardly with vs about the article of Descending into hell, without cause; and will needes make so haynous a matter of this doing. Still I bid you applye this to your selues and your religion, and keepe your owne law: But sir this communion of Saintes is not to be had in your Church where the Pope is heade, frō whō al the members of that body must take influence, as you call it. The true communion of Saintes is among the members of Christes mysticall bodye, whereof hee alone is the heade, from whom all must take spirituall influence, being by God his spirit engrafted into him, and coupled vnto him by fayth, or which is all one, hauing him, by the same spirit dwell in our hearts by fayth: On this, and in this is the true Communion of Saintes grounded, whereof for answere to you there is enough sayde before. The summe is: the communion with the Pope cutteth of the communiō with Christ, & so ioyning vs to Antichrist as head, destroyeth also the Communion of Saintes.

WEE are come to the nienth and last Reason, which is taken from the example of Infidels &

heretikes, meete mates for you, and a fit paterne in religion for those of your side to follow, a good & sure foundation for your erroneous consciences: meete as a poore helpe, to bee kept for the last place: but if your cause were good, you would make better choise. The Diuell is the father of such and their religion, naughtie consciences and doings: wherein the more stoute they be, the woorse they be, for want of a good foundation and a good guide: Obstinacie and peeuishnes in steede of Godlines may bee learned at these schoolemaisters and their doings, falshood, errour, and lyes, may bee drawne from them: truth and goodnes not at all, or very plausouredly: but where there is any sparke left in them, it may be better fetched from a clearer fountaine. So we may be free then frō learning a rule of conscience from such maisters: Let them serue you and your erroneous consciences, if you will learne no better. Suppositions, slāders & craying at the profession of Christes religion here, and nothing but such stuffe, amplified by comparison, similitude and example, not woorth the answering: I haue so much answered of an erroneous conscience, as I neede not stand herein now. It seemeth to be your best Anchre and last refuge, when your matters cannot be maintained with a good conscience; and therefor both M. Howler, and you pleade it so hard in the beginning, in the middest, and here in the end for a conclusion of the whole treatise. Good intents in poperie, or your well meaning mindes as you can call them when ye list to speake thereof, haue a great force: The matter though it bee bad, though it be hurtfull to other; is mended; nay is made good, by that intent, or well meaning minde of yours. Thus may heresie be good, Idolatry good, theft good, whoredome good, treason good, rebellion good, and what not good and godly, at leaste by his Dispensation all maye bee made good, that hath so infinite power and authoritie, as your GOD the Pope hath, Ca mee, Ca thee: say they. Excuse you the Popes whoredomes, as Iacobs whoredome &c. As the Glosse before willeth, and ye shall not leese

all by his blessing, absolution or dispensation, &c. Yee shal gaine somewhat: he is no Churle, he will playe the good fellow where he taketh. His doctrine and canon law giueth greate scope, hee can enlarge the same for his Darlinges: But it cannot be so taken of her Maiestie our deade Soueraigne here: it will not serue to excuse that is amisse: for that which is supposed and vaunted by you to be so forcible and strong as to persuade any, to draw all; is found (what shoulde I say) by her Maiesties, and the States great wisedome: Nay, by any that list with indifferencie to examine it to be as weake as water: Wherefore be aduised, Leaue this hollow hollownes of poperie, Embrace Christes true religion prescribed and described in Gods book, cast away vice, embrace vertue: Be faithfull and true hearted to our deade Soueraigne and the Cate, edifie your selues and other payly, and profit in all godlines, liuing together with vs in godly peace and vnitie to your owne ioye and ours: Let God in all be praised, and yee are welcome home: otherwise, as wee had as leeue haue your roome as your companie: so for a watch worde and farewell, take heede to your selues, and prouide for an euill day I counsayle you: And yet I meane not so much in this world, as in that to come: God giue vs all his grace. Amen.

Imprinted at Lon-

don at the three Cranes in the Vin-

tree by Thomas Dawſon, for Toby Smyth

dwelling in Paules Churchyarde at the ſigne of

the Crane 1581.

Imprinted at Lon-
don at the three Cranes in the Vin-
tree by Thomas Dawlon, for Toby Smyth
dwelling in Paules Churchyard at the signe of
the Crane. 1585.

An appendix, or addition for aunſweare to the Authors recapitulation in the ende of his Treatiſe.

BEfore you conclude vp this firſt parte of your diſcourſe, you gather for perſpicuity ſake to the vnlearned, foure concluſions, take out of y you haue to fore ſaid: which being falſly ſuppoſed, rather then duely proued, might eaſily haue been heere omitted. But it is to the vnlearned. You may not bee gaine ſtanded: You wil haue no nay: You wil not nowe diſpute of the matter you ſay, all muſt be ſuppoſed: indeede the vnlearned & vnſtable are eaſelieſt ſeduced and brought to wreſt euen the Scriptures to their owne deſtruction, as bleſſed Peter reporteth. The godlier learned, & wiſe, wil cal (you know) for ſounde proofe of the matter; you thinke to carrie all afore you, vpon your owne credite: it is no reaſon; it may not be. 2. Pet. 3. 16.

Going to Hereticall aſſemblies, we graunt you is prohibited Chriſtians by the lawe of nature, of God, and of his true Church, & not to be diſpenſed with by any mortall man: but where, when, and how, proue you that our Church aſſēblies be hereticall: this would haue beene proued, which you put off, before you had beene ſo raſh to haue without warrāt or ground pronounced it vnlawfull to haunt our Churche aſſemblies. What it aduauntageth your ſide to ſuppoſe that which you cannot proue; and lieth in controuerſie betweene vs, I wote not, but eaſily may one perceiue that it ſauoureth neyther of trueth, nor of learning, which you ſo confidently affirme. Till you can conuince vs therefore of hereſie & our aſſemblies to be hereticall, (which while we may be hearde to make anſwere will neuer bee) giue vs leaue to turne on your owne heades, that which you charge vs with. And

forasmuch as our men haue proued Papistes Heretikes, and their Idolatrous assemblies heretical; giue the Pastors, and other godlie Learned, leaue to admonish all the faithfull to abstayne therefrom, as frō prohibited & vnlawfull things, where you especially haue nothing to doe, or not to commād at least.

And seeing the case thus standeth nowe betweene these two religions that of the Protestantes and Papists: In the meane while till you can more sufficiently then hitherto, reproue our Church assemblies, let vs craue at your handes to shewe, that the whole act of going to Churche, is (as it is of you Papistes sayde to bee) prohibited also *Iure diuino & naturali*: that is by the Lawe of GOD and nature. For wee holde the contrary; not by Suppositions as you doe, but by good warrant of Gods woorde, reason, and experience: to witte, that to haunt Churche assemblies, is a thing grounded on GODS his Lawe: Whether we respect the olde Testament or the newe, and also on the Lawe of nature; as not experience onelye taken from the Heathen, and the example of them that haue amongest them any exercise of Religion: but reason also sufficiently teache: and not to haunt Churche meetinges on the other side, or vtterly to abstayne therefrom is a contempt and vtter denying of all Religion. If therfore you will needes busie your selfe, where you haue no cause, and little thanke of autority for your labour: shewe eyther your selfe more religious and fauourable, in speaking for Churche meetinges, or proue more substantially then hitherto, the faultes wherewith you charge the same heere amonge vs, especially seeing all the worlde maye knowe, and iudge, that our meetinges in the exercise of Religion daylye, are not onelye voyde of Idolatrye, wherewith your meetinges are defiled: but tende also to the edifying and comforte

of

of our consciences, vnto the good example of other, in making publike confession of our sinnes, and the Christian fayth, in hearing GOD his holie woorde, making publike prayers, participating of the holye Sacraments, &c. which we take to be the principall endes, and chiefest vses of Christian assemblies, in steede of gasing, crooching, crossing, pyping, singing, and other ceremoniall fashions in vse among you.

For the rest whether it bee impossible to bee so, that your Pope shoulde offer too her Maiestye to confirme the Englishe seruice vppon condition to recouer his Supremacie heere in Englande, whiche hee is farre from, and GOD so keepe him still: and whether his authoritie be aboue the Scriptures, so as hee may dispense with thinges agaynst GOD his Lawe or no, I leaue to the Authoures, that first inuented such brabbles to occupie mens heades with all. Onelye this in perusing of late, I remember N. Saunders an Archepapiste among you English Romanists, handeling this latter question of the Popes authoritie in dispensing against the woorde of God, disputeth whether the Pope may not dispence agaynst the Apostle, thus mynceth hee thinges, and for his aduantage propoundeth this question, and hee affirmeth as one put to his shiftes therein, that the Pope may doe, or suffer to bee doone, sometime otherwise then the Apostle commaundeth and ordereth. As for example, where the Apostle commaundeth, if any brother haue a wife, that beleeueth not, If she be content to dwell with him, let him not forsake her. The Pope may for some respect dispẽce & giue the man leaue to put a way such a wife cõtent & desirous to dwell with her husband: and further he may giue him leaue to marry an other, contrary to the Apostles, doctrine and cõmaundement. With which, he hath authoritie to dispense, though the former wife haue committed no fault against her husband

1. Cor. 7. 12.

Saund. de visib. monarch. Eccle. lib. 8. cap. 22.

husband after their mariage. And why not, I pray you? when hee hath done, still doth, and can doe greater thinges then this, whereof I enter not now to entreate vpon this occasion particularly, nor to examine Saunders, cauilles and meere shifts indeede, and no better. The Learned know this man of sinne well ynough, and the excessiue authoritie he vsurpeth and chalengeth. The vnlearned I thinke are sufficiently warned before. Let all that are Godlie take heede of dealing with Pope or Papistes in mariage, or otherwise.

In the seconde conclusion, you bring no newe matter, but turne vs ouer to the olde, and therefore I also send the Reader to that I haue before particularly answeared.

In the thirde conclusion, it greeueth you her Maiesties Subiectes bee and shoulde bee so obedient to her godlie commaundementes, and therefore where obedience for going to Churche is alleadged, you call it a A vayne pretence. As the holie Scriptures, for the grounde of our GOD his seruice, were a greate blocke lying in your way, wherewith you were troubled before, and thereuppon trauelled to inuay agaynst the sacred Scriptures: So now heere, her Maiesties authoritie grounded on the Scriptures, and ioyning therein with the Mynisters doctrine and exhortation, to call her Subiectes to holie assemblies, lyeth in your way agayne, and combreth you greately. It will make you sweate, and your shoulders ake too, before you will be able to remoue these two blockes. If you possible stumble at them, and breake your shinnes; thanke your selfe of your hurt, who are more busie with them then you needе be.

Obedience, yea and protestation of obedience to her Maiestie and her wholesome lawes in this behalfe aggrauateth the sinne, rather then diminisheth it, you say: although I thinke there bee none that hath so little regarde to his Soules health, as to goe to Church onelie for

obedience

obedience sake, and not of a religious minde also. He that thinketh it is naught to speake against the Pope at Paules Crosse (which is your example, though you call it raying) thinketh therein amisse, and therefore being commanded, if occasion serue therto, shall do well to obey and doe it, reuelling his former foolish thinking, which too absurdly still you make conscience, when it is indeede but a fancie and a yeame: tel vs it is Pilats case, as much & as lõg as you wil, we wil still bid you proove it. Your pope is not Christ (sir) nor the clearing or condemning of him the like doing to Pilats with Christ, there is great odds in the case.

Of pretended conscience &c. I think I haue said enough, and of the foolish and wicked band of a naughtie and erroneous conscience, whereof you talke. Proove still I bid you, or hold your peace, that haunting our churches is naught, though you suppose it, that is, imagin and yeame so. We that by experience finde and knowe the contrary, can not graunt it you. Obedience to her maiestie and protestation thereof in haunting holie church assemblies here authorised by law, maketh the sinne greater. Disobedience to her maiestie & her godly lawes herein, disloyalty, rebellio, treason, &c. not onely diminish the subiectes faulte towardes their prince, but is a vertue with you, it is a confession of your popish catholike faith. Obediẽce to your pope & to a prelate in a naughtie thing, & to your church euẽ against cõscience excuseth. I haue giuẽ exãples & a talk before: this is your religiõ & cõscience. After this (fighting as you do still w̃ your own shadow) you make an obiection of your owne, and answere it at pleasure. And because you like not to single the matter (it is your own word) you huddle, you shuffle, & double, iubling vp thinges full euell fauouredly together. For reckoning how manie thinges are conteined in going to Church, you bring vs forth some that we acknowledge; but diuers and very manie of your owne deuising which we iustlie reiect and deny as our answere before doth sufficiently declare.

Single things therfore I pray you, & seuer & distinguish betweene good and bad, one and the other, better then you here doe, or else keepe your anneres as you call them to sporte your selfe withall: defend your obstinacie by word, by writinges, by imprisonment, or as you will make al the world know your sturres, and gaze vpon you to please your selues therein as much as lyketh you: yet shall it be obstinacie stil, say and doe what you can, the more the matter commeth to trial, the lesse credit, and vauntage hath it of your side.

The conscience of the Catholike that thinketh he doth naught, in haunting our Church assemblies, is diuelish and dangerous, as we haue seene the explanation of the church as you call it, that is of the popish route and antichristian synagogue, is like to ỹ imagined conscience: you labour hard to bring the church assemblies here into discredit: You tel vs of the holding vp of a finger onely: How vnlawfull it were in this case, you adde (such is your modestie) a similitude of lifting vp but of a straw to the diuell in token of obedience: which you say is as much, as if one did word by word deny his creed: But I weene not, there is a differēce in the greatnes betweene sinne and sinne, all sinnes are not equall.

Afterward of courtesie and grace, you make vs foure qualificatiōs as you term thē, which may make going to church lawful by the iudgement of your diuines, meere, particular, knowne, temporall busines; How gingerly and nicely you walke in the matter, These conditions added to going to church, make it al one (you say) as not to go to church at al. You so prophane it as it is no better in your opinion, then haunting of the market, or some like worldly busines: which exercise is good enough for those of your religiō, if you leaue but such a going to church, as is al one with not going at al: then may I shortly answer you, as good neuer a whit as neuer the better. In that which followeth in this third conclusion of Naaman the Sirian: you so handle the matter, as I know not, whether you make his fact sinne or no, if he sinned not: what needed he to seeke pardon at God his hande, purchasing the same frō the prophet to be obtained by his prai-

er: If he sinned: what tolleration could the prophet giue him therin? For our case there is no difficultie, & therefore I omit it without further discussion your expositiō of ỹ whole.

In the fourth and last conclusion, that you gather supposing falshood still, you shewe your self very precise against our God his seruice: for you say a man may not yeeld in any one little point therein, which you would further ground vpon an other conclusion also. If all be not lawfull then no part of it is lawful, which grosid of yours, how you can proue better then ỹ rest if you be put therto I wote not, but I think hardly enough. Neuertheless I now put you not vnto that labour; you haue enough to doe alreadie, and more then will euer be well done or cleared: we must admit supposition, for any thing you haue yet sayd, I see not why our exercises in religiō may not be thought lawful, cōmēdable, & godly also.

For the general doctrine you here deliuer vs, that God acceptеth no particion, no mayme in our seruice, but eyther al or none must be his, that we must walke with an vpright heart before him, in roundnes of conscience without limitation, dissimulatiō, or haulting, sticking precisely to his holy law and commandements, it is most true, and as a heauenlye trueth, so wee receiue it: But the whole is verye badlye applied to your popish diuels seruice. The textes of scripture that you cite, talke of the sincеritie of God his seruice, of his law and of his commandements, &c. Holde you there, keepe to his holy word and we shall agree, but you doe not, you will not, you may not, you can not, your false suppositiō deceiueth you, there is a way saith the wise man, that seemeth right to a man, but the ysshues therof are the wayes of death. O ỹ the word of ỹ Lord in religion, in life, in gods matters & in ours, euery where & euery way might be a lātern to our feet, to be cōtinually caried before vs: & a light to our steps to direct vs in al our waies. O that we could, and wold wholy giue ouer our selues to god to be guided therby, we shold neuer delite more in popery: nor yet in our own fā-cies. Christ, you say, saith; that he wil not haue one iot of his law to be passed ouer vnkept, & whosoeuer shal break one

Prouerb. 16.

of the least of his commandementes, shall haue least part in the kingdome of heauen. The which words of Christ, Saint Iames explicating, sayeth: hee that keepeth all the whole lawe and doth offend but in one thing onelie, yet is he guiltie in all the rest. And againe, to be imperfect is contrarie to the will of Christ which would haue vs perfect. For Christes woordes you quote Matthewe. 5. for the other, Iames. 2. Now let me be bold to stay here a little and common and talke with you. Is it not God his Law I pray you: Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heaué aboue. &c. Who breake the same and teach men so to doe: Who strike it out of the number of the tenne commandemẽts & keepe it from the knowledge of the lay people: Who but you papistes: Is it not Christ his commandement, in the Supper of the Lord: Drinke you al of this. Who breake and corrupt the same with false gloses: But you Papistes.

Euen in this place of the. 5. of Mat. the. 6. & 7. also. Who but papistes: make of Christ his precise commandementes counsels onely, so loosing or breaking rather the knot wherby God hath tyed men in dutie towardes him: and all this to bring in woorkes of supererrogation, merits, the popish perfection of Fryers, & other their religious men. &c. things of their owne deuise. Who at this day but Papists denyeth concupiscence or lust to be sinne, which is forbidden in the tenth and last of God his commandements, to the extolling of mans nature, and derogating of Gods grace: who to the like effect, set our iustification by woorkes but they: who is it I pray you tell me if you can, that commeth to that perfection in life by woorkes that Christ here requireth: who can say that he offendeth not in one thing, which if he doe, he is therby (as you here tell vs out of S. Iames) guiltie in all the rest. There is no such man I trow. That made the holy prophet say, Enter not into iudgement with thy seruant, for in thy sight shall none that liueth be iustifyed. And againe: If

Look. Rom. 7 from the. 7. verse.

Psal. 143. 2. & 130. 3.

thou O Lord, marke iniquities, O Lord who shall stande? But there is mercie with thee that thou maiest be feared &c. Thus thinke we, and thus had we rather speake then be deceiued with the papistes, and vse their phrases.

Now then, out of these places. Thus doe I reason against mens being iustified by workes: none that is guiltie in all Gods commandementes, can alledge his workes for his iustice, or can be iustified by workes, but who euer offendeth but in one thing onely, as I thinke you wil graunt euery man doeth, is guiltie in all the rest as you alledge vs here, out of S. Iames. Wherefore none that offendeth but in one thing onely, or which is all one, no mortall man, can alleadge his workes, for his iustice, or can bee iustified by woorkes. To bee iustified by woorkes and through workes to offende GOD and bee thereby guiltie and that in all his commandements, be two contrary thinges, and will euelly stand together: which maketh vs I tell you to seeke out of our selues, and to finde our righteousnes in Christ, and to lay holde on him and it by fayth, where alone it is truely and indeede to bee had. And for our selues and our woorkes, though receiued nowe to grace and iustified in Christ by faith, We be continually and diligently occupied in godly & good workes cõmanded of God in his law, acknowledging it to be our duetie so to doe, as wherin true christianitie is liuely expressed and shewed foorth: and doe likewise teach other the same, and set them in that course: Yet come we short euer of that Gods Law iustly requireth therein at our hands, & we our selues would be glad to perfourme. And therfore in the matter of our iustificatiõ, we renounce our owne righteousnes: and cleaue onely to ỹ righteousnes of God, which is by faith of Iesus Christ our Lord: & when we haue done all those things that are commanded vs, yet say we (as Christ our good maister teacheth vs.) We are vnprofitable seruants we haue done that which was our duetie to doe. &c. *Luke. 17. 10.*

Albeit then, we distinguish & ioyne neuertheles together iustifycation and sanctifycation, faith and good workes, as light & heate, in, & with the fire continually: yet set we not

vp workes of supererrogation to merit by for our selues & other, or vainely vaunt of our meritorious deedes, thinges deuised commonly by men and papists rather then proceeding from the spirit of God. In summe, papists extoll man and his nature, diminishing thereby Gods glory and the riches of his grace, we humble man and his nature, we beate downe his pryde, that looking on his foule feete, hee maye haue no cause to bragge of his peacockes tayle, that is by any meanes glory in him selfe; on the other side, we magnifie the great name of the eternall God, and prayse his glorious grace towardes vs in Jesus Christ: that as it is written. He that glorieth let him glory in the Lord. To whō as the same is due) be all honour, glory, power, dominion, &c. for euer.

1. Cor. 1. 31.

Now let ỳ godly reader hardly iudge, whether doctrine, & professiō, the papists or ours, serue more to the setting forth of God his honour and glory, be more godly and sound, groūded on the sacred scriptures, and sticking precisely to Gods law without breaking any iotte thereof, bee more necessary also and profitable for vs in the course of this transitorie life, amids our many and manifold grosse corruptions and imperfections, which we humbly acknowledge to be in our selues & in other, yea euen in the best; & yet neither flatter our selues therein, nor teach other so: where the papists set vp merits, workes of supererrogatiō &c. As to geue yet further example, euen in this place of this papists corrupting of the holy scriptures to mans praise and gods and Christes dishonour. Let vs consider one onely place by him selfe heere alleadged. He pretendeth it to be in the first chapter of S. Pauls epistle to the Collossians, but as he began with forgerie, corrupting the words and sence of the holy ghost in the first text of scripture, that he alledged out of S. Paule in the. 14. to the Romans, as we haue seen in ỳ beginning of this his treatise: So in this place, now which is his last text, concludeth he and bindeth vp the whole with corruption & forgery: still he hath wanted none in the body & middes of his discourse, he is like him selfe euer. That which S. Paule, and we with S. Paule ascribe vnto god and Christ that they may haue the glory in all, that doeth this forgerer ascribe vnto man and vs; corrupting

ting both S. Paules (yea the holy ghosts) wordes & the sence of the sacred scriptures also: for where S. Paule liuely describing the office of the true Christ sheweth what benefite the church Gods people receiue from god by him, thereby discerning and seuering him from all false Christes: there this fellow as though there wanted other false Christs, sets man or our selues in place to take gods, and Christes office, and roome vpon vs. Thus S. Paule: And you which were in time past strangers and enimies: your minds being set in euil workes hath hee reconciled in the bodie of his flesh, thorow death, to present you holy & vnblameable & without fault in his sight. Thus this gentle companion telles vs, S. Paule saith: ỹ Christ died for vs, to the end We should exhibite our selues holie, and vnspotted, and irreprehensible in his sight. And yet he further corrupteth the text with his Commentarie: Let the Reader compare, examine, and iudge indifferently of the whole.

For the rest either it needeth no answere, or is alreadie answeared before. Wherefore I will here ende: wishing vs onelie, that at this day professe the Gospel, and Christes true religion, to apply to the confirming of vs in the trueth, those testimonies and places: which this man (abusing the same) applyeth to Poperie and falshood. Let his and his fellowes blynde zeale, and feruentnesse in lyes awake vs that sleepe in securitie. Let it serue to condemne our kay coldnesse in ỹ matters of God, and our saluation, which is I weene if not all: yet as the common, so the greatest fault of vs Englishe professours of the Gospel at this day.

We heare what he saith, and saith truely: If errour finde such zeale, what zeale ought trueth to haue: If they be stout in fancies, and sticke so harde to their pretended consciẽces, how should we sticke and stande to conscience indeed grounded on Gods holie worde without halting betweene two opinions: If the Lorde be God, followe him: if Baal be he, then goe after him. Let vs heare for shame, and apply to our selues (at least, at this mans admonition and calling) the example of the Ephesians, taken out of the beginning of the

1. Kin. 18. 21

...uel,3.14. ...,16 &c.

second Chapter of S. Iohn his reuelation: let vs not be betweene both,luke warme,neither colde nor hot, as the same S. Iohn telleth vs the Laodicians were. Looke the place to the end of the Chapter. Let vs be zealous therefore, and amend &c. For God is a ielous God. Separate your selues sayth the Lord, & touch no uncleane thing. &c.

Looke 2.Cor.frō the 14. verse to the end of the Chapter.

Lastly, with our knowledge,ioyning zeale,let vs remember & apply to our selues in the trueth of God his holie religion, that,which he euen here in the end of his work truelie telleth vs:that God accepteth no partition,no limitatiō, no mayme in our seruice:But either al or none must be his.

Let vs follow herein the example of S. Basile, Gods resolute seruant,that this man reciteth vs out of Theodorer, and retayne and beare in mynde the most worthy and excellent saying also, as he calleth it of Christes holy Martyr S. Cyprian: rather (that in steede of his Father,wherewith he concludeth his booke: I may conclude with holy Scriptures) let vs (high and lowe,one & other)well marke, beare in mynde and execute,(& God giue grace we may so doe)as Gods cause and glory shall require, amongest other that most worthy and excellent speech and counsell (may I bee bold to say) of the holy Ghost, uttered by Iosue in the last Chapter of that booke: reade and peruse it, I heartily pray thee Gentle Reader,for thine owne profite, at the least,from the xiiii. verse of that Chapter onwarde to the ende, make thy profite of all:and so farewell hartely in Christ.

Theodor.lib.4. cap. 17.

In Epist. 1. Cler. Romani apud Cyprian. Epist.31.

Iosue.24.

I beseech thee in thy prayers,remember to pray among ỳ rest) for the aduancemēt,& cōtinuance of Gods holie Gospell in sinceritie log amōg vs: free frō all dregges of Poperie. also for the prosperitie of the Queenes most excellent Maiestie,our dread Soueraigne in all thinges:and for the preseruation and blessing euery way of this whole Church, and Land,our deare Countrie,and that thou in heart mayest, procure indeede, that is, by all meanes endeuour in thy calling effectually to further,and to put the same in practise, to Gods his glory and his Churches benefite.

Amen.

P. W.